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EDITORIAL

CHINA'S INTELLECTUALS BREAK OUT!

Chinese intellectuals have from time to time influenced the course of events in China's foreign relations. Their long suppressed feelings have burst out anent the "autonomous" movement in North China. How far students and their elder leaders see eye to eye on this we cannot say. Yet in the present wide-spread upsurging of patriotic feeling both have participated. Some time since Dr. Hu Shih responded to the request of Mr. Murobushi, editor of the *Japan Review* (now the *Economic Monthly*) to outline his opinion on the Sino-Japanese situation. Dr. Hu made it clear that Chinese feelings thereon cannot be called friendly to Japan. He mentioned the danger of an open break that would be disastrous to both China and Japan. The *Ta Kung Pao*, a Tientsin newspaper, published, on December 30, 1935, a declaration by the same writer against secret diplomacy in which he demanded the publication of all Sino-Japanese diplomatic agreements since the occupation of Mukden in 1931. This was an out and out bid for the freedom of the press and of speech, in order that the Chinese people might know the exact position of their country. To this and similar protests the National Government responded on December 10, 1935, by ordering "subordinate departments to provide protection for free speech.[1]

1. *People's Tribune*, January 1936, page 54.

In a less clear-cut, though nonetheless significant manner, the students have also protested against events in North China. Their wide-spread movement is a somewhat unorganized outburst of popular feeling. Some things they have done did not help them or their cause much. Nevertheless their movements show a break up of popular apathy. Their right to express themselves was recognized by their being called into consultation with General Chiang at Nanking on January 15, 1936, together with the heads of their institutions. In diplomatic matters their experience is, of course, necessarily shallow. That could be corrected by giving them information as Dr. Hu Shih demands. One Chinese writer[2] points out their lack of "insight, discipline, persistency and of a spirit of sacrifice." Yet he claims that it is such a "robust, though elemental judgment," (which) more than anything else, enables a people to survive." He also urges their "indisputable right to express (themselves) on matters affecting the China of tomorrow."

Christians are also a part of this protest against the modern slicing up of China. In "Work and Workers," under the caption "Chinese Christians and China's Crisis," we report the action of a prominent group of Christian leaders urging that the time has come to oppose what is going on. They are ready to back their protest with action of necessary. Among the signers are heads of some of the institutions from which protesting students have come.

Undoubtedly the feelings of the intellectuals of China have reached the desperation point. "Chinese patience is now being lost." The issue is between "positive resistance" and the recent apparently more aggressive diplomatic policy on the part of the Government. We wish that the snarled issues between China and Japan might be settled through a more aggressive diplomacy rather than by an attempt being made to settle them through the holocaust that "positive resistance" would entail.

LOOKING FORWARD TO 1938

It is, perhaps, rather early to call attention to the enlarged Meeting of the International Missionary Council which is scheduled to meet in China in 1938. But reading over the minutes of the meeting of the Council at Northfield brought to our attention several aspects of the proposed enlarged meeting which deepened our realization of its potentialities. The time permitted for preparation is none too long. Preparatory thinking about the agenda of this enlarged meeting needs to be widespread and searching. For it should set up another milestone in the world-wide march of Christian faith and effort.

For one thing the proportion of nationals as delegates will show that so far as a conference centering mainly on their problems is concerned the younger churches have attained their majority as regards leadership. At Edinburgh (1910) only a little over one percent of the delegates were natives of "mission lands." At Jerusalem, eighteen years later, twenty-five percent of the voting

2. See "An Apology for the Student Movement", C. Y. Hsieh, *China Weekly Review*, January 11, 1936.

delegates were nationals from other than western countries. Just ten years later (1938) some sixty percent of the four hundred delegates planned for will be nationals other than western missionaries. That fact should tremendously facilitate the unearthing of the actual problems now facing Christians in Oriental lands. Furthermore, a certain number are to be under thirty-five and women and laymen are to be included. It will not be a missionary conference in the old sense. It may well turn into an unfolding and releasing of the now indigenous Christian faith and aspiration which marks "mission" fields in numerous and encouraging ways.

In range of objectives the meeting of 1938 can hardly go beyond that of Jerusalem. It will probably not attempt formulations of objectives. "The call is not for general propositions vaguely formulated, but for the study of concrete needs demanding the response of action." In other words, this meeting will emphasize what Christians can *do together.*

In preparation for the conference and its deliberations primary place is to be given to "the whole question of evangelism." Evangelism is thought of in comprehensive terms. A comparative study of methods of evangelism is envisaged. Among other aspects of this challenging problem attention is to be given to "The Christian approach to the soul of different peoples and communities. Cooperation, which has been "confined mainly to institutions," is to be extended to large evangelistic ventures. This envisages complete plans "for the evangelization of entire compassable areas, or large cities, involving the integration of all the Christian forces that are willing to cooperate." All this presages a bold and stimulating program of cooperative evangelism. While statistics do not make a satisfactory rod whereby to measure growth in Christian strength and vitality yet we are glad to note, too, that among other preparatory studies proposed "a world-wide statistical study of the missionary enterprises and Younger Churches" is included. This meeting promises to be one where the Christian world consciousness and forward-looking determination will come to dynamic focus.

REUNION OR UNITY?

The movement for Christian Unity in the Far East is uncovering some of its most knotty difficulties. That is an inevitable station on the way forward. Union negotiations in South India are at this point. The South India United Church, one of the three bodies becoming parts of the larger union, held some time since its General Assembly. At this Assembly, composed of representatives of eight councils, considerable hesitation developed about the proposed union scheme. Only three councils expressed general approval thereof. The main points causing this disagreement were:—(1) the question of the equality of ministers of existing churches; (2) the implications of the historic episcopate; and (3) mutual recognition of existing ministers during the transitional period of thirty years. Interestingly enough the South India United Church is composed of Presbyterian and Congregationalist groups, British and American. In constituency it resembles the Church of Christ in China. It has

a history of union experience of thirty-five years. It is this group which has uncovered the difficulties which center in ministerial orders and the historic episcopacy. While the South India United Church is uncertain about accepting this scheme, there are also some in Great Britain who fear that it will undermine the episcopal system in South India.

We should not give this situation editorial prominence were it not for the fact that the union movement in Japan appears to be facing practically the same difficulties though the plans for union have not gone so far there as in South India. According to the *Japan Christian Year Book*[3] in the chapter on "The Church Union Movement" by Akira Ebizawa, General Secretary of the National Christian Council of Japan, the Church Union Committee, organized under the auspices of the National Christian Council, had arrived at mutual agreement except on one point, that of the Historic Episcopacy. Then in a report referred to in our "Work and Workers" section reference is made to the "Basis of Union" as presented to the All-Japan Christian Conference. The committee definitely reported that this "Basis of Union" could not be considered final because the Anglican Communion would not enter a union that made no provision for the Episcopacy.

That these Far Eastern centers have come square up against one particular difficulty on the road to union makes it appear that we must first approach the issue through the door of union rather than that of reunion. This reminds us of Dr. Stanley Jones' plea for a United Church that would enable each participating group to retain those elements of emphasis or polity deemed by them essential but causing difficulty to others. This form of unity Dr. Jones now defines as a "branch-unity." That two groupings of Oriental Christians have come up against the same obstacle in their gropings for unity should at least cause us to think seriously whether the approach that embodies them should not yield to some approach that leaves them to be settled later but takes them out of the way of being obstacles to a vital and cooperative unity.

MONEY AND MISSIONS

It has been reliably reported that not so many years ago Protestants in the West gave in one year some $70,000,000 U.S. gold for missions. Since then the income of some boards has gone down thirty or forty percent and, in some cases, as much as fifty percent. That indicates a general decrease of financial rations for missions of some forty percent. This has, of course, made a tremendous difference to "mission" work. Missionary personnel has decreased and is aging. Much work has been curtailed; particularly that for which missions are directly responsible. The pressure of this financial shortage has been felt in other ways. In addition for mission work and workers in China a lot of money vanished through the failures of the American Oriental Banking Corporation, the American Oriental Finance Corporation and the Asia Realty Company.

3. Page 214, 1935.

Yet this situation does not leave us as disconsolate as it might be expected to do. That does not mean that we no longer expect western Christians to support mission work. Quite the contrary. We doubt that the lost forty percent will be regained. It is an open question whether it should. Its loss has helped to shift the impulse to Christian service somewhat from its western supporters to its national participants in "mission" lands. That is a gain. It reduces, too, the influence of western funds in the directing of Christian work in Oriental lands. In short, as we look around we feel that Christian work in non-Christian lands has become distinctly more spiritual and dynamic than it was. That explains why we are not disconsolate, even though the permanency of missionary service has been shaken and the function of missionaries in the emerging period is still somewhat misty when viewed as a whole. This does not mean that missionaries are not wanted. Far from it! In any event, we may cease measuring the missionary enterprise by the amount of money it raises and spends.

It is well to note some of the things that punctured our incipient disconsolation. This issue is given up to Chinese Christians trying to face the issue of the organized church and to those others who, in the "Youth and Religion Movement," have presented Christianity to Chinese youth in a new and dynamic way. A new type of evangelistic leadership has been brought forward. Judging by the numbers who came to hear them and responded to their message, the three Chinese speakers concerned have conducted one of the most significant evangelistic campaigns China has ever seen. Writers on the organized church do not, it is true, appear to distinguish much between the church ecclesiastically viewed and the work carried on by Christians in institutions and other fields. They seem to think of the Christian Movement as the Church. All of them are seeking an outlet for Christian faith in vital social effort. The two are not seperated. They are facing the place and work of the Church. Perhaps its weaknesses more than its potential strength are in their minds. Nevertheless they are doing their own thinking about it. They are trying to turn its potential strength into actual striving for something more effective. There is here an upsurge of Chinese Christian aspiration and searching. These are a few of the signs of that Chinese Christian faith which will carry Christianity forward in China in spite of decreased financial support from the West.

A PROBLEM IN MISSIONARY BEHAVIOUR

The question as to whether or not Christians should seek to "Christianize the world" has been provocatively discussed in recent issues of the *Christian Century*.[4] In one article Dr. Charles T. Holman definitely asserts that while still believing in missions he no longer wants to Christianize the world. He wants the Christian virtues to prevail but does not find them exclusively in Christianity. That these virtues are not the exclusive property of Christianity would receive wide-spread assent. That there should in some sense be a more general "cooperative search for truth" with representatives of

4. November 20, 1935, and November 27, 1935.

other faiths is by no means an opinion original with Dr. Holman. And yet something more is needed. For unless a missionary is convinced that he carries with him something special to give, his going will have little significance beyond that of those who go out to foreign countries for, say, business reasons. Dr. Charles C. Morrison answers Dr. Holman, making it clear that he does want to Christianize the world because he feels that as a Christian he has something to give without which the world cannot come to its best estate. He admits that Christianity has much to learn. But he does not hold that all religions are on the same dead level. As his reason for desiring to see the world Christianized he gives the following:— "I think I see in Christianity the emergence in history of a set of ideas and corresponding attitudes which are both unique and final as bridges of commerce between man and the Supreme Reality." That being so they will have a definite effect on the culture of the people accepting and practising them. This is the position of Mr. W. B. Djang.[5] "While racial character "he says," may have its bearing on the nature of a religion, it is equally true that the nature of a religion has much to do in influencing the character of a race." He believes, too, that Christianity with its particular and high idea of God can provide a religion that will have such a special effect on the life of China. That is to say, of course, that Christianity may modify the culture of a people, a point which Dr. Holman appears by implication to deny. Thus one of those best qualified to speak, an Oriental Christian, refutes the negative assertion of Dr. Holman. To Christianize the world is a justifiable objective.

Nevertheless enmeshed in the above is a problem in missionary behavior which Dr. Holman feels though he does not develop it at length. He speaks of the "spiritual arrogance" involved in the claim that all the desirable virtues are Christian property. That attitude is far from being an imaginary danger for those who feel they have a unique and final set of ideas. It is easy for one who feels himself the bearer of something indispensable to think of himself as, in some sense, superior to those who lack it. Once missionaries made considerable of the "higher culture" they were taking to "backward" peoples. But the jagged evils in their own civilization, now so apparent to the whole world, have punctured that attitude. This punctured attitude is, indeed, one of the factors which has slowed up the support of missions. It is a made-to-order excuse. But in these days of increased openings to work with community agencies and adherents of other religions in community rebuilding one has to be cautious that in his eagerness to advance the values he brings he does not give the impression of failing to practice an essential Christian virtue—humility. The missionary must be a searcher and a cooperator as well as the carrier of something indispensable. One may be spiritually certain without being spiritually arrogant. Humble enough to work and search with others for truth while sure that what he himself has is true. To maintain that attitude requires constant attention.

5. See, "Christianity and the Life of China," *Chinese Recorder*, January 1936 page 7.

Whither the Chinese Church?

Y. T. WU

WHILE China is passing through one of the most critical periods in her long history, the Chinese Church is caught wholly unprepared—without a message and without a challenge to express that message. This may seem to be a sweeping statement, but it is sweeping only if we choose to ignore what is happening around us and so to interpret the Christian Gospel as to divorce it from the events of a realistic world.

The Chinese Church has made contributions in the past, and for these we ought to be very grateful. Thanks to an active missionary program, the Chinese Church, directly or indirectly, has introduced, to a secluded and rather self-sufficient people, new education, scientific medicine, a more wholesome idea of sex relations, and a host of other things. Above all, it has been mainly responsible for spreading the Christian religion itself. It may have presented only a more or less westernised version of that religion, but the significant thing is that once the Gospel portrait of Christ is made available through the Bible to vast numbers of His followers, it possesses the capacity of transcending the limitations imposed on it by its interpreters. And then, alongside whatever weaknesses that have come from the western tradition, we have also inherited rich spritual treasures in the way of living experiences and great literature that have been accumulating throughout the ages in the West. It is through these valuable contributions that the Chinese Church has in her short history in China, produced, or helped to produce, leaders, workers, and martyrs of which she may be proud.

But we should not linger long over reminiscences of our historic past. The scene is rapidly changing and we are now confronted with a new situation and a new set of problems. While we could leisurely preach the Gospel in the past, we are now in the midst of a great turmoil. While once we were chiefly concerned with the numerical and quantitative aspects of the "Christian occupation of China," we are now led to ask the imperative question of what that occupation really means in a qualitative sense. Before, we were dominated by an outlook that was mainly individualistic, but now we are pressed in from every side by problems which are social in the most fundamental and comprehensive sense.

And my own feeling is that the Chinese Church is not even aware of what is going on, not to speak of its readiness and ability to meet the situation. While this is more or less true of the Christian Movement of the world as a whole, it is especially true of the Church in China. Europe has, since the war, produced something in the form of Barthian theology. This, while extravagant in certain aspects, nevertheless commands the respect of the devoted and the thoughtful, and is keenly aware of the tension between the Christian ideal and the existing world order. America, more self-confident and less disillusioned, has devoted itself to the rational and social aspects of religion and seems to be making some real contributions

along those lines. But in China the case is different. Humanistic tendencies among the more thoughtful make religion too much of a practical concern in the narrower and more superficial sense, while credulity among the common believers makes them an easy prey to superstition and sentimentalism.

The following movements are prevalent at the present moment: (1) revivalistic movements which are extremely emotional and otherworldly; (2) practical mysticism of a certain type which emphasizes chiefly the personal aspect of religion; and (3) a devotion to social service which seems to be oblivious of the broader and more fundamental aspects of economic and political relationships. Then there are those who are not touched by any of these movements. They constitute the bulk of those whose religion is a family tradition, a side issue, a decoration in life. Under these circumstances it is no wonder that those who take religion seriously in its intellectual, emotional as well as its practical aspects have grown more and more indifferent to the Church and finally fled away from it.

This situation, however, is not surprising at all. The Chinese Church, even now, can only be called Chinese in a qualified sense. It is only beginning in a slow way to come to itself. It has grown up in an environment which has called for little initiative, original thinking and pioneering work. It has met with persecution, but not enough to make it necessary to fight for its existence in a life and death struggle. And it is especially susceptible to an easy way of life because of its "foreign" nature and the protection afforded it during its more palmy days. For these reasons, while the Church can be proud of the fact that the rank and file of its members have come from among the common folks, it has not attracted to its fold as many of the more intelligent and really earnest people as Buddhism had after its introduction into China. Under these circumstances it would be too much to expect the Chinese Church to occupy a commanding position of leadership during the present crists.

Having granted this, however, we must go further. It is true that China is at the present time thrown into the ordeal of a many-sided revolution and it is not the Chinese Church alone that is caught unprepared. But the fact to be faced is that during the present travail something in the way of a new vision and a new hope has emerged, and this something has not come from the Church. Those who watch the trends of events, particularly among the younger generation, will notice the existence of a stirring conviction and a realistic yet courageous outlook on life such as was characteristic of the early Christians. In the more extreme cases the enthusiasm almost mounts to the level of religious zeal. The old order is evil, —yes, but it is doomed to pass away. Justice and righteousness are no far-away dreams, but goods realizable, if not here and now, at least in the not distant future, because it belongs to the nature of things that this should be so. It would be a revelation if we could count the number of young men and young women who have lived and died for an ideal and a cause which have been presented to them, not by the Church, but by movements which regard the Church as the protagonist of the *status quo*.

It is no use to lament facts which we cannot help. Our interest should rather lie in the discovering of latent possibilities which the Church possesses and the new tactics by which those possibilities could be exploited. And, first of all the Church should at any cost, I think, regain its prophetic spirit. This means that it should see things in the eyes of Christ and pronounce judgment on those aspects of the existing order that are contrary to His teachings. What are needed are not pious hopes, vague prayers, and harmless statements of general Christian principles, which we already have aplenty. It is rather the fearless facing of the basic elements in the present order of things and an unceasing effort to make known their unchristian character. This presupposes a penetrating insight into the inner workings of the existing order which the Church at present so sorely needs. The rebirth of this prophetic spirit will be the beginning of a re-orientation and ultimately a regeneration of the Chinese Church.

Second, the prophetic spirit should be made incarnate in the educational program and the concrete service projects of the Church. This is not a call to start any spectacular movements, which after all is not the first business of the Church, but a steady and progressive education of the mass of church people to an understanding of the radical nature of the basic teachings of Christ in relation to the present situation through preaching, Sunday schools, clubs, lectures, dramas etc. This has to begin on the level of where people are, with only as much given as people are at any time able to receive. And then the same spirit should be embodied in those activities undertaken for the purpose of pure economic or social uplift, which constitute the main problems in many rural districts. A cooperative, for example, may be one step forward, but it will not be enough if its limitations are not realized in the light of the total situation and if people are not informed as to how social phenomena are interrelated, so that a local problem depends for its fundamental solution on the solution of problems in a wider situation. Work of this kind, if it means nothing else, will at least mean a psychological preparation of Christians for the travail and the new order which are to come; and a gradual weakening of the inertia, ignorance and fear which are liable to possess people in a period of transition. It is a piece of social engineering which the Church with its organization and its equipment ought to be able, once it is fired with the prophetic spirit, to achieve with no great difficulty.

Third, before going into this, the Church may well ask itself whether it is prepared to lose its life in order to gain new life. The prophetic spirit is the spirit that will go against benefactors of the present order and the vested interests that uphold it. A spiritual struggle will eventually become a social struggle, and as such, the material life of the Church will at once be involved. The temple will have to be cleansed and the Church will have to face the consequences. There will be persecution not only from without, but from within the Church as well. And it will be a real test of the vitality of the Church.

All these taken together will mean a "revival" in the Church, but it will not be a revival in the other-worldly sense in which we

have it now. It will be a revival of the spirit, but that revival will not be expressed in terms of a retreat from the world, but rather in terms of conquering it for Christ. A retreat from the world is indeed easy, especially when it is accompanied by a sense of security gained from a false notion of salvation. But, if the Church is to stand at all in the new day that is to come, a retreat at the time of crisis can only mean a forfeiting of its own place among the creative forces of the world.

The intention of this short article is not to present ideal possibilities that are beyond our reach, but rather to plead for true repentance, for humility, for a new outlook, a re-orientation, and a thoroughgoing stock-taking, not only of our achievements and our faults in the past but also of our resources and the limitless opportunities before us. Should we not open our eyes to face the realities of our times and then wait patiently on God for His revelation and the coming of His spirit so that what seems humanly impossible may be achieved as the result of a quickening power from above to meet our needs?

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The Crisis of the Organized Church

LIM BOON KENG

TO understand the present critical situation of "the organized church" in China, it is necessary to recall the history of missionary propaganda during the early decades of the last century, and the success and progress achieved, principally by Protestant missions, soon after the opening of the treaty ports. Otherwise the present stagnation, or loss of leadership of the churches, is not very easily explained. Despite the undoubted opposition of the literary classes and government officials, about sixty years ago missionary enterprises undoubtedly found in the treaty ports fertile fields for sowing the seeds of Biblical truth, which they industriously spread far and wide in every city and village.

There is an interesting resemblance in the conditions then prevailing in China with those in existence in the Roman Empire, when Christianity was first propagated among the diverse states and peoples of Asia Minor and of the countries situated along the shores of the Mediterranean Sea. The prowess of Rome had decayed, and the intellectual leaders often ridiculed the superstitions of the priests; in brief, the practical worship of Mammon had made the temples simply the resorts of the ignorant masses. Unbelief spread throughout all ranks of society. Everywhere men were concerned most with making money. Rome became the richest city of the world. The Roman statesmen and leaders were tolerant of all faiths.

Under these circumstances, the new Christian religion readily adopted and absorbed the ancient cults, though it sternly opposed "the idolatry" that was prevalent. The Christians resorted to violence, carrying great wooden crosses and threatening the heathens "with eternal damnation." The women of the rich and the great

among the Romans became converts. The Christian success was ensured by their splendid organization, which enabled their gifted leaders steadily to acquire control over the numbers that flocked into their fold, while the empire as a whole was rapidly decaying. But from the start, the Christians and their bishops, believed that the world was soon coming to an end, that their Redeemer would descend from Heaven and that all non-believers in their creed would burn in a lake of fire.

However then, as now, church adherents did not live up to the teachings of Jesus of Nazareth, who advocated love of all mankind and condemned the possession of wealth. From the beginning quarrels started between the Christian groups, and all sorts of sects—the Ebionites, Gnostics, Pelagians, Trinitarians and many others—began to disrupt the Church from within and have continued to do the same down to our day. Nevertheless, the Christians were able to gather into their flock enormous crowds, evidently not entirely through their saintliness and their vow of poverty. The doctrine of eternal damnation and the fear of the impending last day of judgment exerted, no doubt, great influence. The Church acquired wealth and power, contrary to the teaching of the Messiah, and in the end that wicked and cruel tyrant Constantine the Great embraced the religion of love, which he had neglected or defied for years. Thus began the era when Christianity became a fully organized church with authority throughout the Roman Empire.

In like manner, when between 1848-1870 the Christian missions of foreign countries rushed to China on the opening of the treaty ports, the Ta Ching Empire had become moribund. The Mandarins, especially the Manchus, had greatly degenerated and had lost their prestige. The successive defeats of the Imperial forces by foreign invading troops and the humilitating treaties forced upon the Manchus by conquering nations, convinced the people that the Manchus had forfeited their claim to the Dragon Throne. Despair and distress followed in the wake of shame and disgrace, and, as is the wont of the people, aroused patriots to find ways and means of starting a revolution to save the country.

The coming of the missionaries to preach the gospel of Jesus, seemed very opportune. In spite of the official opposition or obstruction they encountered at first, the missionaries undoubtedly found numbers of people ready to adopt their teaching. After a few years, the Chinese people began to ponder the apparent success of the missions. It was felt that the number of converts was not due solely to the appreciation of illiterate people of the Jewish Scriptures and the Christian idea of faith in the sacrificed Messiah. Briefly stated, the causes of the success of the early churches in China are as follows:— 1. The Church undoubtedly afforted some sort of protection to Chinese Christians. 2. The Manchu and Chinese offiicials, after bitter experience, were always ready to give assistance to missionaries and their converts. 3. The old faiths had all but decayed and were being neglected by the intelligentsia. 4. Undoubtedly certain enthusiasts found in the missionary propaganda something

to move them. 5. The educational and social work of the missions, especially the founding of hospitals, helped to enlarge their sphere of influence, and to impress the people with the value of their altruistic service.

Owing to these circumstances, the Church became the leader in all the new activities which European society had carried on for generations. In China, stagnation had prevailed. The Church began to make education a social activity and to popularize, in many ways, the teaching of science. Modern western principles of education helped to awaken the Chinese public to the conditions and needs of modern society.

A veritable Renaissance was promised. Enthusiastic converts, sincerely expecting the dawn of a new age, flocked in. New light was thrown upon the tremendous progress made in the West in the development of industries and trades. For just as in ancient Rome, wealth had begun to accumulate in London and other commercial centres.

The military and naval prowess of foreign powers made a deep impression upon the mandarins and the Government of China. Repeated attempts were made to introduce into China those modern educational and industrial methods with had equipped European nations for war, and had made them so successful in commerce. At the same time, Japan began to wake up and to take steps to learn everything new from Europe and America. The inevitable conflicts for the acquisition of wealth and power resulted in the wars in the Far East, which convinced the man in the street that "a heathen" nation like Japan could imitate everything worthwhile, and develop into a first class military and naval power which could gain an easy victory over even a great European power.

The eyes of wiseacres were opened; the conversatives were dumbfounded and a mania for all sorts of reforms spread throughout the well-educated Chinese classes. After the opening of the treaty ports, the Government sent students to Europe and America. Many of these afterwards served successfully in China's diplomatic service or in the army and navy. After the military successes of Japan, and after the foreign powers had been able to extort all the rights and privileges to which either victory or prestige entitled them, the educated classes throughout China made the greatest efforts to send their children abroad for education. Large numbers flocked to Japan. This craze for foreign education undoubtedly lessened the prestige which the Christian missions had enjoyed, up to that time, as the harbingers of truth and the heralds of light, among the members of the small Christian community, who had accepted the European or American versions of Christianity as their religion.

Bearing the above facts in mind, we may perhaps find among the under-mentioned circumstances and questions some of the causes of the loss of leadership by the organized church in Chinese society today:

1. It is generally felt by the community that the Christians form a group by themselves which is unwilling to cooperate in many

national activities and festivals. This is unfortunate though it could not be helped. It sets up a barrier nevertheless.

2. It is not easy for the organized church to be over-enthusiastic with regard to Dr. Sun's Tridemistic Principles, and with the memorial service to him since established.

3. The Church does not perhaps fully realize the Revolutionary philosophy of the Kuomintang and the Republican leaders. Without full knowledge of the aims and objects of the Chinese Revolution, the Church cannot be expected to inspire confidence among the leading Chinese scholars and politicians.

4. Modern China has been enthralled by the marvels of science. The young people are eager to learn all that the West can teach with regard to the problems of science, philosophy and religion. They are keen to probe into the depths of the economic mysteries by which fabulous wealth, so much condemned by Jesus, has been created by the Christians of Europe and America. In addition Christendom has not practised the non-resistance and love of one's enemy that Jesus upheld.

5. Has the Church been able to reconcile the modern evolutionary doctrines with the old stereotyped story of the creation?

6. If the story of the fall of man through Adam's sin in eating the forbidden fruit, could no longer be upheld, how could the Church inspire belief in the need of salvation through the sacrifice of Jesus on the cross?

7. The Chinese masses still continue to cherish their old religions. Their faith has been shaken but, in general, they seem to require the bulwark of some religious ideals in their home living. The Buddhists have been making great efforts to revive the teaching of Buddha and to free it as much as possible from superstitious accretions. The scholars are reviving the old *Ju Jao*. The classics are again being studied. Reverence to Confucius is also being once more officially enjoined. Instead of dark despair, the people are reinding hope and solace in their ancient faith and religions.

8. The greatest obstacle to the success of the Church is undoubtedly the fact that Chinese have discovered that nowhere, except by what the western people call "fanatics" or crazy sects, is the teaching of Jesus faithfully put into practice. The people find that after their conversion the Christians continue to live pretty much as they had done before. Moreover, the Christian countries of the West still continue to have all the vices and sins found in pagan countries.

9. A very serious matter is that Christian students who go to Europe or America often came back either atheists or agnostics or, at least, indifferent church members. Such persons with their higher education should be strong supporters of the Church. Their change of opinion and attitude is bound to be prejudicial to the cause of the Church.

10. Foreign observers, and missionaries in particular, have often remarked that the Chinese are seldom emotionally stirred by a

religious doctrine. This may be due in part to the restraint imposed by the observance of the traditional *Li*, which enjoins suppression of undue excitement. This attitude becomes, therefore, unconsciously an obstacle to progress. Unless, therefore, the Church makes a very new and striking move, under such circumstance Chinese leaders will not readily respond. The leadership of the Church then becomes a potential force only!

In short, the organized church is simply marking time. The Chinese public, for the reasons mentioned, have ceased to look to it for guidance in matters relating to science and philosophy. With regard to politics, industries, and religion, they realize the difficulties that may be embarrassing to both sides. Moreover, the propaganda of European anti-Christian societies, or rationalist associations, so freely ventilated in the press, and the vehement opposition of the Soviet and the Hitler governments to Christianity, cannot but add to the handicap of the social work of the Church which is carried on in China as well as in other parts of Asia. The greatest problem of the Chinese nation to-day is how to reform and to start a new life so that she may recover her lost prestige. What can the Church do for her in this connection?

As soon as the Church is in a position to sound the tocsin that will call the attention of the people and their leaders to the remedy which will enable them to counteract successfully the venom of militarism or to light up a beacon, however dim in lustre, that may guide them to the haven of earthly salvation at any rate, there is not the slightest doubt that the organized church might be the agent of the new and glorious Renaissance which all Chinese patriots of whatever creed, are striving their utmost to inaugurate. But it seems that the organized church is somehow hampered by too many economic and political obstacles. An enthusiastic revival true to the Spirit of Jesus and his apostles, may surely do much in this period of melancholia and despair to arouse the élite of China to gather round an active and militant church, which will faithfully work for the good of humanity as a whole, and for the glory of the Divine Light. For this work, however, we must have one or more leaders and it is devoutly to be wished that they may be forthcoming.

The Christian Church has at present a splendid opportunity for leadership. Will the earnest Christians cooperate with their countrymen of other faiths to bring them within the fold of a common brotherhood, sincerely working for the happiness of all mankind? In this sort of endeavour, truth will reveal itself, and it may be that the emancipation of this ancient people will be accomplished through the unselfish sacrifices of the Church. For this glorious achievement, however, there must arise prophets and martyrs to arouse the nation from its sleep of ages! Then, too, the Church must regain its leadership in all the activities of the Chinese nation. Considering that so many prominent politicians and statesmen are already at least nominal Christians, the non-Christian public will naturally wonder why the organized church does not become the most active centre of the New Life Movement, in which her leadership would be welcomed by the masses and strongly endorsed by the Government.

Youth and the Church

T. L. SHEN

THE Great War has turned out a new generation, thoughtful, daring and forward-looking, such as was unknown in the past. As a post-war order began to evolve, the young generation became the vanguard of a great army of seekers after new ideals and modes of life in all its ramifications. Religion to youth, among other things, has ceased to be a mere matter of conformity to a heritage, but has become, instead, a process of adventure and growth. Religion, together with other social, intellectual and moral forces, has been challenged by youth to provide for a message and a program for the solution of the evils, sufferings and outstanding problems of the changing world. Religious institutions, like others, have been criticized and attacked by youth for their indifference and impotence in the face of those tremendous changes. The religious ferver and devotion of youth, therefore, has often been diverted and directed through other channels, even in diametrical opposition to religion itself. Under such circumstances we find the organized church in danger of losing its hold on and the support of present-day youth.

The world economic depression since 1929 with its resultant events has pointed out the inevitable collapse of the old order and the unquestionable rivalry of a new one to follow in the wake of the old. Forces interested in the preservation of the old, such as, nationalisms, armaments, dictatorships etc., have only served to hasten the day of a more fundamental and thoroughgoing change. But the effect of these current forces on China is more vital and profound than on any other country, for China not only has to suffer under the general depression, but she is made the victim of a renewed capitalist and imperialist aggression on the part of certain countries which seek to effect a re-division of their colonial interests. "What is the way out for China?" is the question uppermost in the minds of Chinese youth. Can religion offer a solution in the hour of China's national crisis? The help Chinese youth get from the Church will largely determine the future of the organized church in China.

History tells us that on the eve of a new era there was always a ruling class including militarists, financiers, politicians and others who wanted to fortify thoir interests against the welfare of the masses. So we find today a line-up of similar reactionary forces all over the world. In the name of nationalism and fascism, all basic rights of freedom and equality are denied the common people. The clock seems to have been set back by centuries and we have today a body politic, though different in character from that of the past, yet none the less oppressive and cruel. The situation is even more intensified in China where forces of mediaeval fendalism still persist. Here we not only find general poverty and unrest, but also a revival of superstition and worship of the old which makes the people more susceptible to domination, be it alien or domestic. Fortunately and unfortunately, religion is able to find a widely open field in China

such as never known before. Chinese youth, impotent and reckless, naturally seek any shelter which gives temporary relief and comfort. A Chinese proverb says, "Hungry and thirsty people are easily satisfied." In that sense even an opiate can be used for the treatment of the sick. But the question is whether the remedy can give "life", and an "abundant life" too. If the Church cannot give an abundant life to youth after they have been taken in, it cannot be said to have achieved its ultimate purpose. It would be a great pity if the Church in China were to be looked upon as a reactionary institution which could only serve as an asylum for the weaklings who seek to escape from the important responsibilities devolved upon the youth of this country.

There is no question that in this hour of dire spiritual need, the time is most opportune for a piece of vigorous religious work among Chinese youth. The Church as a whole is responding to the call admirably well. For instance, to tackle this important field, more united efforts have been attempted in the last few years, such as, the activities of the International Missionary Council, the visit and the subsequent report of the Laymens' Inquiry Commission, the proposed re-organization of the National Christian Council, the organization of the Church of Christ in China, the closer cooperation and correlation of the youth work agencies, such as, the Y. M. C. A. and the Y. W. C. A. and the formation of the Student Christian Movement. Nothing short of the combined resources of all these and other church organizations is really adequate for meeting the needs of Chinese youth. But in the meantime there are divisive influences at work which more or less undermine the unity of the church. To just mention a few they are: the Fundamentalists, certain conservative missionary denominations, and certain newly organized extra-church groups. Some want to conserve a mediaeval heritage; others want to impose a foreign culture; while still others want to advocate this and that premeditated system. They might be all good intentioned, but from the standpoint of the needs of Chinese youth for religion, these influences are all too negative, for what they are trying to give to youth are dogmas and creeds, but not an abundant life. They cannot but be misconstrued by the youth as representing certain ulterior reactionary interests.

However, the tendency to develop more extra-church groups is rapidly growing and this is something the Church has to reckon with. The more Christian youth stay without the Church, the less marked will be the differences between them and the non-Christians. Consequently there would be many more nominal sympatizers with the Church than actual members, and the strength of the Church as an active force working among youth will be that much reduced. Among the outstanding reasons why the youth leave the Church the following may be mentioned; namely, poverty of leadership and message, lack of fellowship, lack of a service program, and domination of foreign outlook and methods. Since so few young people are identifying themselves with the Church, still fewer are preparing themselves for entering the ministry. The continual existence of the organized church is therefore seriously threatened not from out-

side opposition, but from the dwindling of its young leadership. In order to keep the youth within its fold and to develop more young leaders, it seems to be imperative for the Church to give up much of its mediaeval heritage and its foreign influence in favor of a natural indigenous process of development. The reasonableness of the demand of Christian youth for building a Church from the bottom up cannot be overestimated. Not until such time when the youth *feel* the proprietorship of the Church, will they take an active part in its affairs. But even though the organized church is a necessity, the system of a paid ministry is still a question. The mercenary features of the older religions in China are so degrading that it is almost inconceivable to the Chinese that the Christian ministry of love and sacrifice should be paid for. It would be far better to raise the ministry on to a higher level of spiritual and intellectual qualifications than to maintain it on a poverty-stricken basis, thus allowing only mediocre people to stay in it.

We have discussed the religious needs of Chinese youth and the position of the Church in meeting those needs. The final question before the Church is just what it should do first. Is it supposed to conserve mediaeval heritage? Is it supposed to advocate western civilization? Or what should it do if these do not represent the spirit of the Fatherhood of God and the brotherhood of men? The root of the trouble is that the Church has too long been identified with the contemporary order. Instead of endeavoring to create a better order based on the ideals of the Kingdom of God, it has too often degenerated to a slavish and parasitic position. Consciously and unconsciously the Church often wishes to maintain the *status quo* which gives it better privileges than the average people. But Chinese youth are demanding of the Church something else it should truly profess, that is the Christian way of life. As Jesus told His disciples two thousand years ago, "Thou must give up all thou hast and take up my cross," so His word sounds a fresh call to the Christian Church today. The Church must be a band of His followers, whose Christ-like life cannot but win the admiration and support of youth.

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Chinese Mind and Organized Church

W. B. DJANG

ANY casual review of the Christian Movement in China will discover the fact that the organized church, including such institutions as the Y.M.C.A. and Y.W.C.A., is gradually losing its leadership. This can be seen in several phases. First, it is most obvious that in the last decade or so a good number of former church leaders have left their work for government positions. Some have joined the national party, but most of them are engaged in such departments as education, foreign affairs, public health, and the like. This phenomenon in itself is not necessarily a loss. It can be looked upon as gain, or as a direct contribution of the Christian Movement to the public life of China, if the transfer does not weaken the Christian forces.

There has been a large number of Christian leaders turning to other forms of social service work, especially in connection with the task of rural reconstruction. This again does not necessarily mean a loss to the organized church in China. It can be viewed as a legitimiate function of the Church, if the Church can keep up with these activities and becomes their dynamic. In that case the apparent loss would be a real gain, for it would be a genuine Christian contribution to China, which in turn will help to promote the Christian Movement. Indeed, if a goodly number of her professional leaders are converted to the position of laymen, playing a leading influence in the forces of natural reconstruction and carrying the Christian spirit into their newer forms of activities, the organized church will have everything to be thankful for and nothing to fear.

The fact that some church leaders have deserted their position for purely private and business interests is surely to be regretted. Yet even that should not disturb us to any great extent. It is nothing new and is not peculiar to China. In every age and every nation there are bound to be some such people. But they never are numerous enough to cause real alarm. Moreover, in the face of the present economic depression, those who are gifted in finance and business may do good service to the Church by directing their gifts to the proper use. They will relieve its financial strain and strengthen its support.

What is most disheartening of all is the steady decrease of high grade men and women in training for Christian service. Let us cite one instance to show this. In 1922, according to the Burton Report, there were 96 college graduates out of 391 theological students in all the seminaries in China. "These figures," the report says, "must cause serious thought on the part of all who seek the advance of the Christian Movement in China." But the situation is much worse today. According to the latest investigation, in 1934 there were only 26 college graduates out of 522 students in all theological schools in China—a decrease from 24% to 5%. If one contrasts this lowering of the standard of our church leadership with the rapidly rising standard of leadership in every other phase of the national life of China, the situation is almost unthinkable. When social conditions with their higher standards and more complicated problems are demanding the best trained and most talented leaders of the Church to meet them, the Church is actually losing all its college students in training for such leadership. This is certainly serious!

When we come to the question why is there such a phenomenon the answers are very numerous. There are local reasons which vary from place to place, and personal ones which differ from man to man. What I propose to mention here are just some of the more general reasons which are found to be true in most cases. Of these the first one, which is most obvious, is that of finance. The Christian service in the church is not decently paid. Twenty years ago the pastor and the evangelist were on more or less equal footing with school teachers and hospital staff members. So it was easy to persuade young people of the highest calibre to take up the work of the ministry. Now the scale of salaries of teachers and doctors,

under the pressure of government regulations and public demands, has been raised considerably. But in strictly church work, not being under such outside pressure, the situation has remained practically the same. Again in the face of mission cuts the purely church work bears the major blunt, because schools and hospitals have greater access to other sources of income. As a result the pastors and evangelists are much more poorly paid than the teachers and doctors within the church group itself.

When one compares this scale of salary with the government scale for similar types of work the disparity is even more striking. The public school teachers, whose qualification is middle school education, earn from 20 to 40 dollars a month. The middle school teachers, who are just ordinary college graduates, are entitled to one hundred to one hundred and eighty dollars a month. In comparison with all that it is a wonder that so many of our church leaders are still faithfully engaged in the work of the church, when their monthly income is only about twenty percent of what these people receive. But how hard it would be to persuade a young man of ambition to take up the ministry after college graduation, if he is forced to subsist on a salary of from $20 to $40 a month. As far as I know very few ministers are sending their boys to theological schools, if they can help it.

The second facter which keeps young people from taking up the position of church leaders is the fact that the organized church is still largely under foreign control. Exceptions there are, but they are too few to upset the rule. In the early days this was inevitable, but now it has come to be undesirable. The transfer of responsibility has been much talked about but very little done, except in the case of schools where government regulations helped to put it across. In most church groups the power is still formally and really in the hands of missions and missionaries. Even in theological colleges there has been very little desire on the part of missions and missionaries to hand over authority to their Chinese colleagues. The Church of Christ in China took an official action asking all church groups to become church-centric, and not mission-centric. But so far very little result has been effected. In these days of rising nationalism this state of affairs has very little attraction for young people of ability and ambition.

In the third place the organized church is essentially a foreign institution to the Chinese mind. Historically the Christian church in China is born of a parentage which came as a twin sister of western imperialism. It is, therefore, looked upon as something forced upon China. Practically, as indicated above, the organized church is still largely financed and directed by western leaders. Efforts have been made to make an indigenous church out of it, but with very little result. Moreover, it is hardly realized as yet that the organized church as such—a church with a paid ministry and definite membership—is something foreign to China. None of the many other religions have ever had anything like it. Consequently, even among church leaders the question is sometimes raised as to

whether the organization of a church is not a hindrance to the Christian Movement in China.

With such a state of mind in existence, even among the church leaders, it is no wonder that few are rallying to the cause of the Church and many are turning their backs on it.

Last, but not least, is the fact that the church has failed to meet the needs of the nation, and as a result lost its appeal to the imagination of youth. China is today fighting for its existence against two evils—foreign invasion and internal depression. In connection with the former task the Church has little to contribute, since it is too closely related to the existing powers. In connection with the latter she does not have much to be proud of. Many of the farsighted missionaries were among the heroes of national reconstruction of China. Most of the helpful movements have been initiated and promoted by the Christian forces. But of late the situation has been different. Even in the fields in which the Church was the pioneer she is a long way behind the government and other secular groups. In newer forms of reconstruction work the Church is left a long way behind some of the more aggressive private organizations, such as the National Mass Education Movement and the like.

What is the meaning of this situation? What bearing will it have on the future of the Christian Movement in China? How should we look at it? It is possible that people will have very different answers to these questions.

It is very easy to regard this situation as a natural result of the rather artificial system of the Christian organization in China. The Chinese Church, as Dr. C. Y. Cheng said once some ten years ago, is a "top-heavy" organization, i. e. its leadership has been out of proportion to the Church both in quantity and quality. It can be said that in the past greater emphasis was laid on the training of leadership than on building the rank and file of the Church. In any case it is clear that the existing leadership is still too large to be supported by the Church.

It is, however, necessary to keep in mind that strictly speaking the Chinese Church is still on the mission status. It has been supported largely by foreign money and partly staffed by foreign leaders. This modern missionary institution is also a natural expression of the Christian spirit in the modern political and economic regime. It is easy to criticize the system, especially in the light of Biblical records. But it is hard to work out a better system under the new circumstances. As long as we are under this missionary system it is doubtful whether we can ever be free from "top-heavyness".

It is also sometimes said that the organized church is an hindrance to the Christian Movement in China. If that be true the loss of its leadership may be a sign of naturalization. And it may be hoped that in the future a new type of Christianity may be developed in China, in which organized Christianity will cease to play such an important part. It may become a system of philosophy of life like Buddhism, which may have places of worship, of study, and for retreat, but have no definite membership. In that case there will

be no need for a large body of responsible leaders, for the leaders will be no more than advisors to the people. They are social prophets who propagate principles, but not ministers who administer, nor pastors who have a moral authority over their flock.

If by making Christianity naturalized to Chinese life is meant the weakening of the position of the Church, it is doubtful if Christianity will ever become a vital religion to China. The failure of the Nestorian missions in China is perhaps partly due to that very fact. The idea of fellowship, or the sense of corporate relationship between church members, is a distinctive feature of the Christian religion. The strength of the primitive church as recorded in the New Testament lies just there. Christianity is a personal religion but not an individual religion. The organized church is a unique contribution of Christianity to the civilization of mankind.

The loss of its leadership is, therefore, a definite challenge to the Christian Movement in China. It is a challenge to the missions, asking if they have not over-emphasized some of the non-essential features and put the Christian Church in an unfavourable position. It is a challenge to the Church itself, asking if it has a positive program and policy for the salvation of China, personally and socially as well. It is a challenge to theological schools and other religious education institutions, asking it they have cultivated a right conception and clear understanding of the Christian Church.

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Organized Church and Community

KIMBER H. K. DEN

THIS is a very timely question for the Church in China today! In this hour of China's national crisis, every thoughtful Christian wonders what stand the Christian Church should take in regard to her relation to the community. Has the Church at this time a message adequate to the present situation? Is the Church a religious body interested only in the personal salvation of human souls or is she also interested in the daily problems of human life? If the Church does take an interest in the welfare of the community what can she do about it, and to what extent can she serve the community?

The above are some of the vital questions that are occupying the minds of thoughtful Chinese youth who are concerned with the interest of the Church. Any failure of the Church to give an adequate expression of views on these questions will disappoint the youth. It may be true that the essential function of the Church is the salvation of the individual soul by bringing men into communion with God in love. But love for God can be expressed only in terms of service to men. If we cannot love the men around us, how can we love the God who is unseen! "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me (Matt. 25:40)." Christ bids us serve Him in the only way we can serve Him by ministering to the needs of our fellowmen. What we do to them He accepts as done to Himself. So the love of God and the love of our neighbour

are inseparable. No worship and service of a personal God whom we have learned to know as our Father will be acceptable in His sight without an acknowledgment of our relation of responsibility and love towards our fellowmen.

It is true that the Church is a place where we expect to see God and to realize His presence through corporate worship. But God is never real to men until He is socially realized. That is why to the ordinary Chinese person God always seems vague and uncertain, someone with whom he has very little to do. On the whole, the Chinese mind is rather practical as regards religion. The Chinese cannot feel the presence of the love of God unless He is presented in the form of some service of love to our fellowmen. Very few Chinese believe that they can find God by just professing certain beliefs and creeds. We find God only when we are caught up into the creative process of associated living, which creates and magnifies all the greatest good to all mankind.

Christ came not to call individual disciples to follow Him in isolation. He formed His disciples into a society which He called His church (Matt. 16:18-19). This is a place in which His believers may find life and power for social service in His name. Hence the central social task of the Church is the leavening of the lump, or "Christianizing the social order," through the spirit and the radiant life of its members. In the light of the above statements, it is clear that for a person to be a follower of Christ is to enlist himself in this world fellowship of living faith for the common task of saving the world from darkness and vice. Therefore, no one can be a perfect and true follower of Christ without accepting responsibility for the needs of his fellowmen. Neither can a church give an effective message of love without a clear-cut though changing program of social service. The communist is right when he bases his social hope upon the party dictatorship. The Christian is right when he bases his social hope upon the Church which is the instrument of God's creative and redemptive activity. Today in many parts of the country, we find many young men who are ready and willing to die for a cause that will cure the present ills of society and lead to the establishment of a new social order. It is natural that these young men should not be attracted by a type of Christian thinking that takes no interest in the welfare of the community and leaves the whole question of the reconstruction of society untouched.

Let it be said again that the Church is, after all, a religious body, though it has a social task. It would be a great mistake if the Church were looked upon purely as a philanthropic society or other form of charitable institution, the function of which is nothing more than administering charity and other forms of relief. For the primary function of the Chuch, as I have pointed out, is the salvation of the individual soul, though it will be invariably involved in the regeneration of the social organism. Hence it is clearly understood that the Church cannot be expected to spend so much of her time and energy in the social service of its community as to neglect those religious duties which are essential for the development of its own inner life.

The question remains as to what extent the Church must assume social responsibility to the community in order to fulfil her social function. This vital question the Church must face! I venture to make two suggestions which the Church may use as guiding principles of social service to the community.

(1) The Church can only be a pioneer in social service. That means her social task must be chiefly creative and initiatory. In view of the limit of resources both in time and money, the Church does not need to do what the local government or other social agencies can do. Her duty is to start new services and work according to the needs of the community. When these are started, and can be taken over by the government or the community, the Church then ought to apply its creative energies to other and ever-emerging social tasks which no one has attempted to do. So, in a word, the Church's social task is to do what others do not do and to give up what it has done to others when they are ready to accept responsibility therefor.

(2) If the Church, as an organized body, cannot assume any social responsibility to the community, owing to the small size of its paid staff, the authorities of the Church ought to keep it constantly in mind as one of their preaching tasks to train all of their church members to be socially minded. That is to say, due emphasis should be placed both in teaching and preaching on the social aspect of Christ's gospel. In order to accomplish this end, the Church must always keep Christian people awake to the crying needs of their community and show them what to do in cooperation either with the government or other social agencies for the promotion of community welfare, such as public health, mass education, rural reconstruction and many other forms of social effort for the betterment of community life.

We must remember that the Church, for generations past, has been a pioneer in promoting modern education, medicine and many other movements for the betterment of social life in China all of which have commanded the highest respect and sympathy of even the must conservative people. Many of them were won to the Christian faith, as a result of the inspiration gained from intimate contacts with lives marked by sacrificial service done in the loving spirit of the Master. Shall the Church not continue to make the same contributions of such useful services to the community which seems to be more than ever in desperate need of Church help and guidance?

The Message of the Church

PETER PENG

THE Christian Church as an organized force has a twofold function—to conserve and increase values, and to prove her own value in valuable service. The Church in China today in order to justify her existence must adapt herself to the changing environment and at the same time take the lead in creating a new society. Jesus used various parables to illustrate the evolutionary

and revolutionary process of the development of the Kingdom of God. Truth remains eternal but the method and sphere of its application change in this changing world of phenomenal reality. Out of the many factors of China's present life, I just point out a few prevailing tendencies that deserve consideration and note what the Church could do to meet the needs created thereby.

In the first place, attention is called to the political situation and the state of mind the Chinese people are in. Everybody realizes that this country is suffering from both national and foreign disturbances. Our own governmental corruptions and direct and indirect invasions from the dominating powers have made most people lose their convictions of moral integrity and international justice. They are buried in distress and gloom; fallen under the spell of skepticism and pessimism. What has the Church done to convert the ruling class and to root out international aggressions? The Church has indeed done much in the pulpit and on the streets to persuade the common people, who are usually dutiful, but has done comparatively little on behalf if the commanding authorities many of whom have committed sins so horrible that they shake the very foundations of the nation. The church is expected to produce a band of prophets who will preach peace to those who have killed the most; purity to those who have bred most concubines; and justice to those who have indulged themselves in squeeze and bribery. A special evangelistic team should be organized to approach directly the official class in the name of a united Christendom. Perhaps this is something that could be done, but has not yet been tried, in addition to the manifold activities of the Church. As to international aggressions, no simple answer can be given. There is no rationale, from the human point of view for the aggressions of any imperialistic power except that "might is right" or "insatiable selfishness." The Biblical teaching that "God chastiseth him whom He loveth" must be convincingly presented to give peace to the suffering. In short, our people should be saved from mental agony and moral skepticism. Whether the doctrine of the "separation of the church from the state" is further tenable remains to be seen. The two great institutions are separated in form but not in spirit. The rule of God must be accepted in the hearts of all rulers of man.

In the second place, China's economic pressure cannot be denied. The majority of the people are living a "sub-human" life. They do not attain the proper standard of living. It is not necessary to describe here the life of a farmer, a laborer, or any plebeian; the fact remains that the livelihood of the mass, to say nothing of the victims of the flood areas, is just a hard struggle for bare existence with little opportunity, and therefore little hope and capacity to fight against poverty, sickness, ignorance and the resultant social evils of theft, robbery and prostitution. They deserve deep sympathy and need material relief.

Pious brethren would say that all this is "worldly," and that it is not the business of the Church to render social service. But the

Parable of the Last Judgement does reveal to us such aspects of the Christian gospel of the "abundant life". The Church should have something to say and to do to better the lives of the people. Equality of opportunity, socialization of distribution and a constructive program of benevolence are to be considered as the concrete manifestations of Christian love and justice. Some may wonder whether the mediaeval ideal of poverty as seen in the Mendicant movement still holds good. History has testified to the contrary. The Church must offer a positive and constructive program of mass salvation grounded in individual salvation, and anthropocentric service derived from theocentric devotion. Hence the Church should take part and take the lead in practical schemes for human welfare. It shows blindness and paralysis for Christians not to be moved by the heart-breaking needs of our people. Though a Church or its minister may have no gold or silver to give, yet the name and mind of Christ is the originator and producer of all well-being.

Thirdly, in respect of the cultural movement the Church has also an indispensable contribution to make. Ever since the introduction of western civilization into this country, "new thought", "new culture" or "free thought" have taken hold of the supposed intellectual class and have almost superseded the ancient classical ideals. Chinese youth is intoxicated with the ideas of romanticism, atheism, and radical socialism. The swing is from the one extremity to the other. Sexual relations have become very loose; natural science is almighty; and the easiest way to reach equality is class-war. Such thoughts as these pervade the modern literature in China. No doubt, Chinese life has been so greatly handicaped by her formalistic conceptions of life that self-expression and creative activity have been lost. What we need is vital power in ethical precepts; the discovery of God in scientific truths; and practical love in the relationships of man. These, the "new thought" as such does not provide; and what is called the "new culture" is but a partial and mistaken interpretation of western civilization.

The Christian element in the West must not be ignored. It is hoped that the Church will ring out a message challenging China's intellectual leaders by presenting the right conceptions of beauty, truth, and goodness, in art, literature, and life. How much Christian literature and art is there side by side with the "pagan" productions? Novels? Philosophy? Drama? or Movie? It is a recognized principle that the evil can be eliminated much better by substitution than by prohibition or inhibition. The Church has very much to offer along this line—the transformation and sublimation of human thought and desires.

Fourthly, racial consciousness deserves the attention of every keen historian who is interested in the rise and fall of this country. After repeated revolutionary wars, China has awakened to her own position in the world. She has been taught to transcend her domestic ideals with national ideals. She wants to be emancipated from family traditions and foreign interference. She has begun to realize

that the Chinese people is one of the races of the world, with equal possibilities and superior qualities. The unfortunate expression "anti-foreign" is typical. What does it mean? Does it mean hatred and hostility towards her neighbours? No! It is the natural expression of the consciousness of an awakening and struggling nation, which wants to hold up her head and stand upon her own feet on the stage of international affairs. If nationalism is the necessary constituent part of internationalism, a world program can only be achieved by harmonious inter-relations of strong nations. China is already too late in realizing this. But this is her present tendency.

The policy of the Church must be shaped in correspondence with this new consciousness. We have deepened our sense of self-support and look for the birth of a genuinely indigenous church. During recent years foreign missions have reduced over and over again their financial and personnel contributions. No doubt, the cut has created insurmountable difficulties in many respects. But what is the real significance of this change? It is a golden opportunity which must be welcomed instead of being lamented. It challenges our faith, liberates our energy, and calls forth the will to responsibility. The present task of the Church is to launch a nation-wide system of religious education and the cultivation of church-consciousness. For instance, the Church could prepare a sort of "Catechism on Self-support" in which might be included such questions as the origin and history of the mission, the duty of a Christian to support the church, the relation of the Chinese Church to the mission, etc. Study of this Catechism should be required of any new probationer, as being of equal importance with that on doctrines.

Finally, a word must be said on the religious consciousness of the Chinese people. The characteristic of the Chinese culture is usually known as ethical; it has a detailed system of ethical teachings on human relations. However, religious beliefs can be found underlying popular thought and actions. There is the worship of Heaven over and above the polytheistic beliefs. China's spiritual weakness is due not so much to lack of a religious center as to lack of the right kind of center. The life of the people has depended on fatalism, a Heaven which is almost equivalent to the modern concept of "natural law". The duty of man is "to obey Heaven", and "to fear Heaven" to the point of necessitarianism. The other gods are capricious, and to be feared, but not to be trusted. Hence the negative, passive, and pessimistic attitude towards life. The majority live by chance and fortune. What we need is a religion of hope, conquest, and dynamic power, which only a living faith in a good and powerful God, a Heavenly Father, can assure us. Fear, hatred, suspicion, and selfishness can only be driven away by sacrificial love as exemplified in our Lord Jesus Christ. The task of the Church, above everthing else, is to produce in the minds of the people a true religious consciousness—consciousness of the Fatherhood of God, and the brotherhood of man. This being done, the life of the people would be uplifted, and they might live triumphantly in the spirit of

trust, adventure, creativity, service, forgiveness, and cooperation, which are the gifts of a living Spirit; the source of life in a flourishing and happy nation.

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Missions and Native Churches

JAMES J. TSANG

A GREAT deal is being said nowadays about the self-maintenance of the Chinese Church. The general conclusion seems to be that the shifting of responsibility from the "mission center" to the "church center" requires three stages of development:— (1) The Pioneer Period, (2) The Transition Period, and (3) The Self-Maintaining Period.

Now, in the Pioneer Period, the foreign missionaries are sent to open new fields where, generally, they find no church. It is their job to build up the foundations of the future church, whose fate depends solely upon their strength, faith, vision and spirit. They may plant or transplant a church of their own ideas and ideals. In the Pioneer Period, therefore, the missions or missionaries are the most important figures on the scene.

The Transition Period ushers missionary activities into the second stage of development, when the missionaries are brought face to face with a real fact, the existence of what we may call a Native Church, although the native Christians are still very far away from attaining the goal of self-maintenance. Under these conditions the missions cannot very well withdraw from their fields, and the wise and far-sighted missionaries are apt to make room for the natives in every phase of mission work, e.g., to seek their counsel even in forming mission policies, to enlist their services in doing voluntary preaching of the Gospel and to lead them to a program of self-support. All of these give due nourishment to the steadily growing infant Native Church. The keynote of this period is to coordinate and to utilize the strength of the Native Church as well as of the mission in the spirit of wise cooperation, though it is usually not a very easy thing to accomplish.

Then comes the last period in which the Native Church has grown to full strength, and has become fully self-governing, self-propagating and self-supporting, being without outside help. It has been too often said that this is the time for the missionaries to withdraw from the fully developed fields and to be ready to open new territory for new missionary work.

But, to my mind, in all the three stages we should emphasize the word "cooperation." Even in the very beginning of the Pioneer Period, if the missionaries have forgotten that word the church they try to build may turn out to be nothing but a foreign church on native soil. And it requires a great deal of time and labor to make her more homelike for the native people. I question the wisdom of this waste of time and energy! As regards the suggested wholesale withdrawal of missionaries in the third stage, I think there is on

the contrary still room for missionaries. My reasons are that in the first place, the self-maintenance of the Native Church does not necessarily mean the cutting off of the Native Church from the Mother Church. It rather means that the younger church will share the rich historical experiences of the mother church as a common inheritance: and in the second place, the Native Church must enjoy spiritual fellowship with the Universal Church throughout the world; and must join hands with other churches to proclaim the good news of Christ to those places where He is not yet known.

I propose to make applications of the above to the work of Bible Societies. In the time past, the British and Foreign Bible Society, the American Bible Society and the National Bible Society of Scotland have played their part as in the Pioneer Period. They have done the work of the first stage. The time is drawing near for the second stage, and these great societies are beginning to feel their way towards the Transition Period. Have good courage, my dear representatives of the home societies, take a good breath for the forward march. I assure you that even arriving at the last stage when there will be a full-grown China Bible Society, competent in every phase of its work—translating, publishing and distributing the Bible in this native land of ours—we shall still need your cooperation and spiritual fellowship in this great undertaking, because the Bible belongs to the whole world and we are giving ourselves in our own ranks to a world-wide enterprise.

The foregoing words were what I tried to say at a welcome meeting in honor of the Rev. Dr. Temple, the General Secretary of the Head Office of the British and Foreign Bible Society in London, on November 9th, under the auspices of the China Bible Society of the Wuhan cities. After the meeting several friends asked me to write them out. My thoughts have found associations with three great historical missionary events that were celebrated in the present year, (1935) i.e. (1) the 1300th Anniversary of the Coming of the Nestorians to China; (2) the Centenary Anniversary of the China Mission of the Protestant Episcopal Church in the United States of America; and (3) the 30th Anniversary of the Organization of the Chung Hua Sheng Kung Hui General Synod Board of Missions. I am more than glad, therefore, to write out the former with a few annotations regarding the latter.

First, although there is sure evidence that the Nestorians were the first Christian missionaries to enter China, yet the mission ceased to live after a period of about two hundred years. All that is left to their credit is a slab of stone, standing in the Sian collection and known as the "Nestorian Tablet". This causes much pain in the minds of Christian men and women. We cannot very well conclude that they did not do missionary work, but we can say with certainty that their work did not go beyond the first stage as I have outlined it above. Missions which do not go beyond the first stage may soon die out after the missionaries are gone.

Second, the American Church Mission has been working in the Far East already for one hundred years. In the very beginning,

due to the unfavorable conditions of the time, the missionaries had to wait outside China's iron door, before they could enter China Proper, for no less than ten years. In the last two or three decades, the mission has certainly done much towards the development of the second stage. The assembling together of the missionary bishops of the American Church Mission, and those of the Church of England Missions and the Bishop of the Canadian Church Mission in China and the clerical and lay delegates of their respective missionary jurisdictions in 1912, in Shanghai, to organize the General Synod of the Chung Hua Sheng Kung Hui provides indubitable proof that we have been moving forward steadily on the right track. Nevertheless, the Chinese Church is still very far away from the goal of self-maintenance; and is, as a matter of fact, striving to live under a double personality. Under the Constitution and Canons of the Chung Hua Sheng Kung Hui the episcopal jurisdictions are called dioceses, but in the categorical status of the various mission boards of the mother churches none of them is not a missionary district. We must exert our utmost in order to realize our aim to reach the goal of having self-government, self-propagation and self-support in full swing in the days to come.

And third, the C. H. S. K. H General Synod Board of Missions has been an organization of the united effort of the Chinese Church, and its missionary field has been confined to Shensi. The Shensi Mission takes the C.H.S.K.H. as her Mother Church, the resources of her support never have gone beyond the boundaries of the dioceses in China[1]. In this united missionary enterprise the C. H. S. K. H. has been truly a missionary church; and the things that have been done within the last two decades are but some experimental attempts in the first stage of mission work. We should hope, as a reasonable young mother, that Shensi may develop fast so to reach its second stage soon. And further, we should hope that when all the dioceses become fully self-maintaining, Shensi may become fully self-governing, self-propagating and self-supporting like her Mother Church. Then, the Chinese Church will grow stronger and stronger as a missionary church, and her missionary districts may multiply by leaps and bounds as her years lengthen.

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China Bible Society and Christian Unity

F. K. JOWE

"HOLY Father, keep them in thy name which thou hast given me, that they may be one, even as we are.....I in them, and thou in me, that they may be perfected into one;" "Perfected into one", yes, but combining Christian freedom with Christian unity is not an easy lesson to learn. The long history

1. In addition to voluntary contributions towards the Shensi Episcopal Edowment Fund other earmarked gifts were occasionally received from Chinese abroad and foreign friends; yet it has been an unwritten law of the Chinese Board that no solicitation of money should be made either in foreign countries or from foreign sources.

of the Roman Catholic Church exemplified the desire for unity at the expense of freedom; while the few hundred years of Protestantism have been marked with multifarious movements for freedom at the terrible cost of Christian unity. Reading of the tremendous, personal sacrifices that Christians were ready to make all down through the centuries in the name of Christ, and the most powerful love that sent thousands upon thousands of missionaries to the ends of the earth, one wonders how it was possible for so many different sects to rise that were so seriously at variance with each other as, in not a few instances, to result in endless wars. However, when one comes to think of it, this is but a general human weakness. When I was boy of ten odd years I used to feel that Christians of the American Board Mission (the only other mission in Paotingfu at that time) were somehow a bit below par, just a little queer, and this made me feel uneasy when encountering them in a common gathering. I do not recall having been taught specifically that way by any of my elders. Nor would I blame the environment solely for that closed-in attitude. It is natural for one to suspect those with whom one is not familiar. Thanks to the vast improvements of modern means of communication and transportation which are bringing people nearer to each other everyday. And thanks to the past century of scientific thinking which is enabling the Christians of this generation to see that no one denomination holds the key to all truth, and that truth is being found in Christian systems other than one's own. As Dr. E. Stanley Jones expresses it in an article on Christian unity:—"That God is not working particularly or exclusively in any one denomination. That saints are about equally distributed among all denominations. The question whether God uses a man is not decided by the question whether he is in this or that denomination. It is decided by the question of the degree of surrender he makes to the will of God. The idea that any one denomination is a particular or exclusive channel of grace is dead so far as we are concerned. We see that it simply is not so. We do not try to settle this by argument, but by looking at the facts."

It may perhaps be called a reward that the mother churches in the West are learning an object lesson which conference after conference on church union, and the world-wide inter-church movement, failed to drive home, namely the beauty and feasibility of Christian unity. On mission fields hair-splitting theorizing gave place to meeting practical needs; and missionaries confronted by a common, hostile, pagan world forgot their minor differences of opinion, and worked together for a common bulwark of the Christian faith. Either for reasons of economy or just to avoid duplication, schools, hospitals, industrial plants, and even theological seminaries were formed into common concerns, and with results satisfying to all parties. These conditions opened the eyes of many in the West to see that after all, our oneness of truth counts much more than our petty variations of opinion. And in point of fact we do not see and feel with the same degree of intensity as our forefathers did when

they argued and fought for "transubstantiation", "infant baptism," "predestination", or "freedom of will", so why should it still be considered obligatory on us to be bound by their old shackles? The great central truth of Christ is plain enough. For this reason, there is, to-day, much talk of Christian unity.

One of the most inspiring addresses that I heard recently on this topic was by Miss Muriel Lester of Kingsley Hall, London, who spoke in the Union Church of Peiping. After making a most persuasive appeal on logical and spiritual grounds, she cited her own work as a piece of concrete evidence showing that many churches and Christians of different denominations can and do work together in a common Christian enterprise in spite of their different creedal beliefs.

Dr. John R. Mott, with his world-wide outlook, keen insight, and lofty vision, is giving the prime of his talents to the cause of Christian unity among all Protestant churches throughout the world.

In line with the progress of scientific thinking and the increase of mutual understanding, many liberal-minded Christian writers in many countries are doing a good deal in the way of minimizing opinions—theories of individual or local color—and magnifying the great truths that are transcendant of time and space.

However, cosmopolitan and broad-minded as Dr. Mott is, he abhors the very idea of a creedless church. He made this point very explicit in a conference with Christian leaders on his recent visit to Peiping. With all the gravity of his personality, he thundered with clenched fists, "We do not believe in a creedless church!"; meaning that if Christians do not possess a system of faith worth living, fighting, and dying for, then they do not have not much of a faith. One's attitude toward the belief of others may be as liberal and considerate as befits a thinking man, but a true Christian is not without a vital faith that he holds dearer than life itself. This seems to be the burden of the message of this apostle of modern missions. Secretary H. C. Chang of the North China American Board Mission, who has just returned from a three and half months survey of the condition of the Congregational churches in Japan, emphasized this point very strongly in a report. "Although Japanese Congregational churches started ten years later than we did in North China, they have far outstripped us in numbers. Not in numbers only but in spirit also. Practically all their churches, big or small, are built by the contributions of native Christians. It can be said of Japanese Christians that almost every one is a propagator of the religion he believes. Why? Because they take religion seriously! The trouble with most of us is that we do not take religion seriously enough." Here then is the core of the problem. We can only unite and work harmoniously together when both our hearts and minds are one. If we to regard our own particular system of interpretation as being the all-precious, how can we unite with those who hold different interpretations? No, only when we are one in both thinking

and feeling can we become really united. This accounts for the general failure of all conferences on Christian unity. Those present were not able to locate on a common objective for which they could all agree to work together wholeheartedly.

Miss Lester's concrete example of Christian cooperation does not carry us very far either. After all only a handful of Christians of various denominations contribute to and help in that work. There are hosts of Christians in London itself who are not personally interested in that particular piece of work. At best, a particular piece of Christian enterprise may be able to enlist the interest of men and women from several denominations; and an union institution may be formed of several church boards under certain specified conditions. These are but temporary and partial cooperations that may or may not lead to more cooperation later on. They are not that all-inclusive Christian unity for which we pray and work. Heretofore most of the efforts for Christian unity have been spent in talks, discussions, and conferences trying to secure a compromise on creeds or principles. In the very nature of the case they could not have succeeded. No article of a creed that can be compromised is worthy to be called such: and no Christian should be asked to compromise on any article of his faith. Unity should not be secured at that terrible cost. Why can we not turn our thoughts from those meaningless compromises and try to find a common working objective that will enlist the interest of all Protestant Christendom? This must be possible.

The greatest single gift that the Protestant Reformation gave to the modern world was the free, open Bible. Being products of the Roman Catholic system, the reformers were not able to throw off completely the shackles of Romanism; and being students of the middle-age fathers they inherited a good deal of their regard for and interpretation of the Bible. But the Bible they gave us, and with that the right of individual interpretation. Every man or woman has only God and his or her own conscience to answer for his or her understanding and interpretation of the Bible. This indeed was the seed sown for freedom and emancipation in our modern world. However, with all our freedom for individual interpretation, we are not to find Christianity outside of the Bible. If we regard Christianity as the warp and woof of the best of the western civilization and wish to see it propagated and handed down to posterity we should do so by propagating and handing down the Bible wherein only do we find the religion of our Lord, Christ. If one seeks to add to it or subtract from it then it is no longer Christianity but an eclecticism of individual fancy, and as such, history tells us, it will not last.

In spite of all kinds of degressions and deviations since the century just after Christ, we still find in the Bible the truths as fresh and invigorating as when our Lord first uttered His words and did His deeds. Were it not for the Bible, we could not easily imagine what Christianity would be like to-day. Following human

COUNCIL MEETING, WEST CHINA MISSION, UNITED CHURCH OF CANADA,
CHENGTU, SZECHWAN, NOVEMBER, 1935.

CHRISTIANITY'S FAR-FLUNG INFLUENCE

Top:—*Making Friends in a Lifan Home in China's Far West.* Middle:—*Learning to Give Thanks-a Home in Shansi.* Bottom:—*Group of Chinese Christians Beyond the Manchurian-Siberian Border, Northeast of Kirin Province.*

intellect and ingenuity pure and simple, anything may happen in the name of religion. Take Taoism and Buddhism in China for example. Although both of these religions had their sacred books, because they were written and translated into Wenli (classical language) the common run of people could not understand that the founders of these two great relgions, Gotama and Laotze, would hardly recognize the religions propagated in their names to-day. All kinds of superstitutions sprang up in their names. And all kinds of gods and spirits were manufactured by Buddhism and Taoism, not the slightest trace of which are found in the original teachings of these two great teachers. If it is the Christian religion that we want to see propagated and preserved then let us hold up the Bible wherein only we find the religion of Christ in its purity and entirety. Our points of view on certain doctrinal matters may differ as East from West, and our interpretations of certain difficult Scriptural passages may even diametrically oppose each other, but we all agree that the Bible should be distributed as widely as possible so that all may have a chance to read and possess the word of God. There are, to-day, about three hundred different Christian denominations and sects in the world. But I believe it is difficult to find many Christians who do not approve of widely distributing the Bible. It is a very striking fact that in this terrible depression Bible societies are carrying on as usual without the least concern for the future. It is much easier to ask people to contribute to the work of Bible societies than to any other kind of enterprise.

Anybody who has been in China during the last few years need not be told of the miserable financial conditions that are hitting high and low alike. To keep going under present circumstances is the best that any man or organization can do. It certainly is not a time when people dream high dreams or build ideal castles. Consequently many Christian leaders cherished serious doubts of the strength of their churches when they received the proclamation from the General Advisory Council of the three Bible Societies in Shanghai calling on them to organize local China Bible societies. With a majority of ministers and evangelists cut to half of their former earnings, and many others with pay several months in arrears, they simply did not have the heart to start anything new. Not that they were less courageous than their bretheren in Canton who started the South China Bible Society six years ago. But they were in doubt about the wisdom of launching a new movement when farmers could not sell their grain, and merchants had nobody to sell their merchandise to, and thousands upon thousands found themselves jobless. No wonder they moved very reluctantly and slowly. They wanted plenty of time to talk things over, plenty of time to survey the field, and finally plenty of time to draft a constitution.

At last, when they did get started they set their goal too low. For a city of two thousand Christians they aimed at securing a mere two hundred members. But the women had more faith, "No," they said, "put the goal at three hundred at least!" And they were

right; in ten days' time three hundred members paid up and there was one life membership. In two weeks' time five hundred Christians joined the new society in Peiping in spite of the fact that three missions needed to wait for a general decision at their annual conferences before they were free to join. Dr. C. Y. Cheng remarked in his address at the opening meeting of the Society in Peiping, "You are to be congratulated on a new society of five hundred members. But we have approximately five thousand Christians in this city. It should not be an impossible task to get them all in the society; then we will have the most inclusive Christian organization in Peiping." He was right! As far as I know there was not a single Christian in all the four big cities of North China who refused or even hesitated to join the new society on being asked. When the idea of organizing the new society was fully explained to them, the almost invariable answer was, "Of course, count me in!" My rather full two years' experience in organizing the new society in North China completely convinced me that here is a common working objective that will surely enlist the heart and mind of every Christian man or woman. By entering in fully into the promotion of a China Bible Society we are finding the sole valid objective of union that will instantly unite the Christians of all denominations in North China. In Taiyuanfu, Shansi, no less than eleven different denominations joined up with the new movement. It was most inspiring to witness the cordial spirit of unity that prevailed in the opening meeting of the China Bible Society there. The only prayer that went up from the whole congregation that day was, "Father, we are all one in thy word, in the propagation and distribution of which we are united into one body." At last is proved the wisdom of those that brought into being the Bible societies in Great Britain and the United States of America to distribute the Word of God without note or comment: here lies the basis of union and unity of all Protestant Christianity.

Contacts, associations, planning and thinking together on any project, tend to assimilate human beings into a certain community of thought and action. This being the case, the new society should easily be made to function as the one training camp or institute for Christian unity. If increasing mutual knowledge serves to make us more ready in sharing each other's point of view and our emotions play an important part in determining our ways of thinking, then it should not be more difficult for us to think in terms of unity, than in terms of former boundaries, in the all-inclusive feliowship that is created to magnify and exalt the word of God. Why may this not be made to be the inception of that much greater and closer unity of the whole family of Christ in the world? Who is there to set a limit to the tremendous possibilities of this solid basis for the most comprehensive unity? This is the spirit of the Reformation, respect and obey the Bible according to one's best understanding, and allow the same right to others, but one we are when it comes to propagating, exalting and magnifying the Holy Bible.

Youth and Religion Movement

E. H. MUNSON

AS 1935 draws to a close the Youth and Religion Movement completes its second year of activity. Let us briefly study and appraise the work just completed and see if from this appraisal new light breaks for the road ahead.

It will be recalled that the representatives of the Chinese Young Men's Christian Associations assembled in their last National Convention in Shanghai during January 1934, sensing the present-day needs of youth and the challenge which they present to the Christian forces of China, unanimously adopted a resolution inaugurating a Two-Year Youth and Religion Movement. The purpose of this Movement has been to help bring to clear focus and expression the central teaching and call of Christ to youth in our day, for personal as well as for social living.

Progress in 1934.

As a part of the first year's activity an attractive Youth and Religion Library in Chinese was compiled, being composed of original writings by outstanding Chinese Christian writers together with translations of stimulating religious literature of the West. Dr. G. S. Eddy was invited to China for an extended visit in the autumn of 1934. Permanent Youth and Religion Movement Committees were formed in the twenty-one large student centers visited by Dr. Eddy. His visit revealed the hunger of Chinese youth for some light on their present-day seemingly insurmountable problems, and their readiness to embrace Christianity, if that really offered a "way out". Many young people throughout the country were stirred to new decision. Some accepted Christ outright and began preparation for baptism and church membership, while others joined specially prepared religious discussion groups. Leaders of youth in church, Christian school, Y.M.C.A. and Y.W.C.A. were encouraged to feel that a new door of opportunity awaited them and they have accordingly made some progress in securing a more adequate religious work program for youth.

The 1935 Deputation.

As they moved into the second year of this Movement, the Executive Committee of the Youth and Religion Movement felt the time had arrived to enlist able Chinese lay Christian leadership for presenting Christ's claims to youth. Accordingly they invited three outstanding leaders among youth to form the "1935 Deputation" in visiting various sections of the country. This Deputation consisted of Dr. W. Y. Chen, Professor of Psychology of Fukien Christian University, Miss Tseng Pao Swen, founder and Principal of the I Fang Girls' Middle School in Changsha, and Dr. Y. C. Tu, Professor of Physics of Shanghai University and Chairman of the Student Division, National Committee of the Y.M.C.A. When announcement was made of this Deputation, invitations poured in to

the Executive Committee from twice as many cities and student centers as could possibly be visited by them during the four autumn months. The final list of cities in the itinerary included eight large student centers visited by Dr. Eddy the previous year and five additional cities which revealed an eager desire on the part of local Christian workers among youth to join in this Movement. During the spring and summer months special efforts were made to assist local committees to follow-up the results of Dr. Eddy's 1934 visits. Additional literature was prepared and published for the Youth and Religion Library, and the five new cities included in the 1935 itinerary were visited and assistance given in forming Youth and Religion Movement Committees. The "1935 Deputation" have just completed their four months' tour, covering the following cities: Tientsin, Peiping, Taiyuanfu, Changsha, Wuchang, Nanking, Hangchow, Foochow, Amoy, Hongkong, Canton, Toyshan and Yunnanfu. The last two centers were each visited by only one member of the Deputation, Dr. Tu and Dr. Chen respectively.

Appraisal of 1935.

Any thorough appraisal of this Movement to date should present:—(a) a clear picture of the present situation and unprecedented problems facing China's youth; and (b) an evaluation of the present youth program of the Church and its allied agencies. Since both Miss Tseng and Dr. Tu have been requested by the Editor to present the former and can do so far better than any foreign friend, however sympathetic, could hope to do, and since the latter has appeared in fairly complete form during recent years in several statements, I will not burden this article with duplication. Suffice it to say that the times seem ready for the will of God to break into this land of Youth and create its radical change in the hearts of men, since it is of the very nature of Christianity to provide new solutions for new situations. Surely it is our responsibility as Christians to be pioneers in a movement among youth which will turn "the mind of youth from the circumference to the centre, from the emptiness of modern civilization and progress to the vision of *spiritual reality*." Stated in the briefest possible terms the basic problems of our day are those of human personality. Recognizing this we see the strategic importance of the Christian approach. Many have been driven by "divine discontent" to communism and fascism but full satisfaction can be found only in religion and a new awareness of God. God must become the "fixed pole around which human life revolves." His revelation in Christ must become the source of strength, the inner revelation, and the "way out" for our Youth, in this time of confusion and uncertainty. With this conviction in mind the Youth and Religion Movement and the "1935 Deputation" have attempted to give China's Youth "not only a living interest in religion but an intellectual grasp of the great principles of personal and social life on which Christianity is based." They have tried to help most not by submitting programs but by restoring spiritual foundations.

Leadership.

Well qualified, indeed, were the three leaders of this Deputation to present this "vision of spiritual reality" whether in the realm of personal, social or national affairs as they exist in this era of educational and scientific advance. Dr. Chen while retaining the spiritual fervor of his Methodist heritage has acquired the intellectual grasp of spiritual truth from his studies in Germany, France, England and the United States. Miss Tseng combines the best of China's rich culture with her six and a half years of modern training in education obtained in England. Dr. Tu, the son of a Christian pastor, never lost his vision of God while learning the methods of God as taught in science at M.I.T. and Chicago University.

Message.

A week's retreat together in September helped these three lay-evangelists to unify their message and approach to the problems of youth. It is "with authority" and power that these experts in psychology, education and science have faced the educated youth of China with the challenge that back of education and science there must be a faith in an Unseen Power; without this spiritual foundation we can reach no solution to our unprecedented difficulties; that science and education in themselves are not enough; and that we must dominate the secular civilization of today of China and of the world, with spiritual life and passion.

Methods.

To rightly appraise the methods used in the visits of the "1935 Deputation" it is necessary to study the facts given in the following sub-topics.

(a) *Organization and Administration, National and Local.*

Nationally the Youth and Religion Movement Executive Committee of the National Committee Y.M.C.A. continued to carry general responsibility for the entire program, as well as its financing. Three Executive Secretaries shared the administrative responsibilities, i.e., Messrs. W. H. Kiang, C. C. Liang and E. H. Munsen.

Locally, most of the cities organized Youth and Religion Movement Committees which were representative of various Christian groups in the city. It has been found that the more thoroughly these Committees represented all Christian forces, the more effective would be the final results. The ideal organization is an Executive Committee of from twelve to sixteen members with three or four each from the local Christian Council of Churches, local Christian Student Union, Religious Education Association, Y.W.C.A. and Y.M.C.A. boards and staffs. One of the finest by-products in some cities was the fine spirit of cooperation engendered between the Christian forces as they formed a united front in facing this task. In these days when there seem to be so many divisive tendencies within the Church on theology, creed and even evangelism itself, one rejoices to find church leaders, Christian teachers, students and lay women uniting in Christian fellowship as was done this year in Taiyuanfu,

Nanking, Foochow and Amoy. In a number of cities these union committees are planning to continue to serve as a permanent council or fellowship of Christian workers among youth.

(b) *Local Programs.*

The standardized local program included these features:— (1) round table conference; (2) series of main addresses for non-Christian students; (3) series of main addresses for Christians; (4) student discussion groups; (5) one or more teacher seminars; (6) separate addresses in schools; (7) church services; (8) interviews.

The Round Table Conferences held on the first day of the campaign were generally effective in helping the Deputation to understand the local situation among youth, in helping them to sense the amount of preparation, cooperation etc. which the local forces had attained, and in revealing to the local leaders the actual problems and needs of their own youth as interpreted in the reports. These conferences also enabled the Deputation and local leaders to become acquainted and understand one another's viewpoint. It always resulted in an appreciation on the part of the local people of the Deputation and their message.

The heart of the campaign centered in the main series of meetings for non-Christian students. All three speakers usually appeared at the first meeting of this series and then Dr. Chen carried it through to conclusion and called for decisions. The separate meetings in schools, government, private and Christian, were intended to serve as feeders to this main series. Dr. Chen usually spoken upon, "Religion and National Regeneration", in these four meetings which proved to be a very powerful presentation of the need for repentance and consecration to Christ and His Cause.

In many cities there was also opportunity for Dr. Chen to hold his series of four meetings for Christians—speaking on "The Meaning of the Cross"—leading up to reconsecration along three lines i.e.:— (1) daily Bible study; (2) personal work; (3) service for Christ and the church.

In Foochow and Amoy Miss Tseng and Dr. Tu had their best results in the student discussion groups where the students themselves prepared in advance, questions which were troubling them. This type of work has revealed an entirely new method of helping youth face their perplexing difficulties, which meets a very great need and which proved to be most satisfying in its results. The lists of questions asked by students over the country are most enlightening as to the most pressing problems now facing them in their thinking. The Youth and Religion Movement Executive Committee hope to issue bulletins this coming term with answers, by outstanding Christian leaders, to many of these questions, these "bulletins" or "open letters" to be sent out to all inquirers throughout the country.

The teachers' seminars proved helpful in several cities. In most places these were confined to Christian school teachers, but in Foochow and Amoy, government and private schools had stimulating

meetings. The one called together at the invitation of the Educational Commissioner in Foochow was especially effective.

In some cities the programs were so full that the speakers had neither time nor strength left for interviews. In others whatever free time was available during the last two or three days were filled with those seeking help through personal interviews. In general one may say that the "interview"—if rightly planned—may become one of the most effective factors in a local campaign and, if wisely promoted, oftentimes leading non-Christians may be brought to decision through the personal appeal of the interview. This method was not so successfully used this year as it was during Dr. Eddy's visit in 1934 and those interviews that were held were of the "hit and miss" variety—with little planned effort by local committees.

One felt that the Deputation functioned concretely as a team with a unified message in most centers visited. However, in a few places where they seldom came together and where their meetings were too scattered, they had a feeling that even though they may have made the impression of a unified team in the local community, their messages did not convey quite the same sense of unity and correlation.

(c) *Constituencies Reached.*

The team's contacts with leaders in educational, professional and political circles throughout the country appreciably increased their constituencies. As a *Youth* and Religion Movement, the goal was the *Youth* of the cities visited, Christian and non-Christian, student and non-student. In addition the church members were, while not the main aim, influenced through the special church service, teachers' seminars and conferences and series of addresses for Christians. The meetings in Tientsin with church leaders were good. While many junior middle school students attended the meetings, the messages were really adapted to youth of college and university grade. Wherever local contacts made possible meetings with government and private school students, excellent results followed. Indeed the outstanding conviction of the entire four months' tour is the open-mindedness and great need of this group of youth over the country and the challenge they present to the Christian forces. When we found sympathetic Christian educational commissioners, such as Dr. King Chu of Changsha and Dr. C. P. Cheng of Wuchang, the opportunities for work among the government students were only limited by our own strength and ability to cope with them. As an all-lay team the Deputation this year seemed to have had an unusually free entree into government educational circles.

The non-student youth of our cities, many of them graduates of Christian schools now in business and professional life, are, as a rule, a difficult group to reach unless the local Y.M.C.A. and Y.W.C.A. have good connections with them. This entire constituency must be given more careful attention by the alumnae associations and our allied Christian groups if we wish to held and save them for Christ and the Church.

(d) *Publicity Methods.*

The support of the daily press was especially effective in Tientsin, Peiping, Taiyuanfu and Foochow. In some cases the newspaper editors were called together by the executive secretaries and after full explanation of the purposes of the campaign, gave their hearty co-operation; and, in one or two centers, stimulating editorials on the place of religion in the life of the nation.

Much of the material used in publicity was prepared for the country as a whole in Shanghai—but a few centers showed ingenuity in the local publicity methods used.

(e) *Decisions and Follow-up.*

Taiyuanfu was an outstanding example of a successful follow-up of the 1934 Eddy meetings. The group of official and professional men had continued their religious discussions throughout the entire year and some had joined the church.

The general plan for this year followed by Dr. Chen was to call for inquirers' decisions only in the non-Christian youth meetings, and for Christian "reconsecrations" in the series for Christians. With the final word received from Dr. Chen's meetings in Yunnanfu, the total statistical results from all cities show 2644 reconsecrations and 3518 inquirers or a grand total or 6212 cards signed to date. The attendance for the country as a whole reached 159,000.

The plans for follow-up work in most cities include:— (a) organized fellowships and religious discussion groups for inquirers; (b) special worship services for youth; (c) enlistment in service projects either of the groups or Christian school and church-centered service projects; (d) distribution and use of Christian literature, (e) assimilation into the life and work of the church.

The National Y. and R. M. Executive Committee will be considering soon suggestions which have come from various cities as to ways and means of assisting nationally in follow-up efforts.

Let us pray that local workers among youth in the cities visited by the Deputation may concentrate on this follow-up work this spring. In this way many Christians may be led into more active participation in the life and work of the church, and non-Christian students may be led to accept Christ and be enlisted in Christian service.

(f) *Literature.*

This year the speakers' own books proved to be very popular. The one by Miss Tseng on "Experiments in Personal Religion" and by Dr. Chen on "What Religion Does For Personality" were the best sellers. However, they were only suitable for youth of college or university grade and were a trifle too expensive. A need is felt for a set of literature—religious discussion group outlines as well as apologetic books—adaptable to students of junior middle school grade.

Suggested Trails for the Future.

If three such lay leaders among our Chinese educationalists can have such effective results in a country-wide tour, surely other outstanding contributions can be made to the cause of a modern, constructive educational evangelism by the Christian colleges and universities of the country. Such is the expressed wish from local Youth and Religion Movement executive committees in many centers. On the one hand are cities to which the Deputation had been invited this year but could not go because of lack of time, such as Tsinanfu, Paotingfu, Kaifeng, Tsingtao, Nanchang, Hankow, Ningpo and Swatow. These cities should be first in any future itinerary. Several cities included in this year's itinerary have already asked for another visit from a similar deputation in 1937.

It has been proposed that regional deputations concentrate on cities within a given region for a month or six weeks intensive effort.

A more concentrated effort on government and private school constituencies looms in the light of the open-door revealed by this year's results. The Christian associations and churches face an obligation here which cannot longer be evaded.

The National Committee of the Young Men's Christian Associations is planning a series of Youth and Religion Movement Retreats this next autumn to enlist the active support of Christian laymen and secretaries in the task of strengthening the religious emphases of the local associations throughout the country.

One or two demonstrations may be undertaken in an organized "Personal Witnessing Week" with a view to stimulating personal guidance by Christian laymen.

Permanent local Youth and Religion Movement Committees, or Councils, to correlate the entire Christian approach to youth should be an outgrowth of this two-year movement. Such a council or fellowship helps Christian workers with youth share their problems and plans and correlate their efforts.

As workers among youth we must speedily move forward in our attempt to reach the vast body of Christian school graduates in each community now unharnessed to the Christian task. As Dr. Mott says, we must "master the vacant places in men's lives," otherwise gambling and other vices will.

In many government and private schools there are increasing numbers of Christian teachers as well as Christian students, who could easily be formed into Christian fellowship groups. These should be sought out and brought together to form a nucleus for an advance movement in this field.

More student discussion groups and teacher seminars, if conducted by competent leaders like the members of this Deputation, will prove of immense help in stimulating sane, constructive thinking on religious problems.

The smug attitude of complacency which exists in some Christian educational institutions of higher learning, Christian associations

and churches, toward this supremely urgent task of winning youth must give way to an earnestness of effort and eager yearning for results before much progress can be made. Youth will not be challenged by that attitude for they are demanding a new faith and action which will change the existing order of things. We must satisfy that longing for a fresh thought basis for faith and give opportunities for their initiative in bringing about a better world. A faith to be adequate must permeate education, science, social and national problems with the Christlike spirit. We must give to youth the conception of the Church as expressed by Dr. Oldham when he defines it as "a community of ordinary men and women manifesting the fruits of the spirit and pursuing their ordinary human responsibilities in the power of a new life, in the strength of a great hope and in the inspiration of a living fellowship. Only such a Church, which is resolutely committed to changing the world, will be taken seriously by the world."

To restore these spiritual foundations of our present-day youth we require a new vision of our task, a clearer understanding of the problems involved, renewed courage to face the obstacles and opposition sure to follow, a keener realization of the meaning of Christian fellowship, a deeper spiritual insight ourselves, and a renewed loyalty to Jesus Christ.

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In Remembrance

MAUDE CHAPIN HUDSON

MAUDE Chapin was born in Malden, Mass., February 18, 1869 of Puritan stock, a descendant of Deacon Samuel Chapin. Interested in Foreign Missions at an early age in school at Boston, while a member of Park Street Congregational Church, she moved with her family to Greenville, S.C., where she was an active worker among young people in the First Presbyterian Church. She was married to Rev. W. H. Hudson and came with him to China in January 1894. After a year of language study, she shared in the pioneer hardships of opening the then hostile city of Kashing, Chekiang. Her little day-school, starting in 1899 with three small boys, grew to a high school with over 500 students in 1935. She opened a kindergarten in 1915 which developed into a junior high school for girls with over 250 students in 1926. In addition to work among women and children at the North and South Gate Churches, she managed to visit two outstations, ten and twelve miles distant. She began small things, others carried them on to greater things. She made a home for her husband and seven children and kept open house for young missionaries and others until her health required her return to the United States in 1920. There she had the privilege of seeing her children one by one finish school and venture into life for themselves. She died at the home of a married daughter at Warm Springs, Georgia on November 12, 1935. She was much beloved, because she loved so much. As a radiant personality, she leaves a fragrant memory.

Our Book Table

I DISCOVER THE ORIENT. *Fletcher S. Brockman. Harper and Brothers, New York and London.* 211 pages. U. S. $2.00.

Both the title and the authorship of this book will excite the interest of many *Recorder* readers. Few foreigners have made so sure and profound a "discovery" of China as Dr. Brockman. No American has surpassed him as an interpreter for a full generation of American Christianity to China and of Confucian China to America. That this ministry of reciprocal interpretation has hitherto been mediated mainly through personal contacts and public addresses makes the publication of a book from his pen all the more important and welcomed.

As missionary pioneer, statesman, and administrator Dr. Brockman has achieved conspicuous results in his work in the Far East. The present structure, leadership, and influence of the Young Men's Christian Association in China is largely due to his wise and courageous leadership as its first national secretary. Later as administrative secretary of the International Committee for the Far East he became the confidant and counsellor of Japanese, Korean, and Filipino as well as of Chinese leaders. Author and inspirer of great religious, educational and social undertakings his dominating interest throughout his career has remained in persons. Out of an extraordinary experience of personal friendship with Orientals, Dr. Brockman came (slowly he claims) to discover the Orient. Through this discovery he rediscovered Christianity, especially in its relationship to other faiths.

"Through Paul's experience," he states in the closing chapter (entitled "I Take My Bearings,") "I discovered the tragic inadequacies of the training that I and many of my colleagues had received, we who had come to China still steeped in preconceptions and prejudices unrelated to reality. The degree of my success as a missionary is in exact proportion to the extent to which I was able to free myself from these influences, and to recognize and cooperate with the elements in Chinese civilization friendly to my Christian mission." The preceding twelve chapters are an intimate, delightfully informal narrative of personal experiences by which he came to see that the task of Christianity in China is not to destrooy "root, stock and branch" what it finds here but to "save the best in (China's) civilization" and to "erect on these foundations the Kingdom of Christ, the only kind of social entity that can save the world."

Childhood on a Georgia plantation, student days at Vanderbilt, seven years as national student secretary in America, language study in Nanking, the "baptism of fire" of the Boxer orgy, the first cautious efforts to reach the old and then the new "literati" of China, increasing confidence as well-to-do and influential Confucianists came forward to support Christian efforts to fortify youth in a period of social and moral disintegration, the development of great campaigns to promote knowledge of science, the conservation of natural resources, health, education and religion, the establishment of work in the great cities and in the colleges of China and in Tokyo, the initiation and spread of mass education, the work of C. T. Wang, David Yui, H. L. Zia, Jimmy Yen and others—these are some of the themes which the author presents through dramatic incidents and discerning comments. The underlying theme throughout is the effect these intense and varied activities were having upon the author himself. His own part in the stirring story of achievement must be read mainly between the lines.

Dr. Brockman's real concern is with the future and not the past. "The present world crisis has sharpened the issue. It is a choice for humanity between a civilization whose god is greed and whose instrument of unification is force, and a civilization whose god is the God of love and whose instrument is the doing of good . . . The destiny of each nation is intertwined with that of every other. We are going to be lost together or saved together. We shall all be prosperous or all be poor, all have peace or none have peace . . . .

Physically the world is one; that great miracle is wrought. Spiritually it is at war; that is the peril that faces us. And in overcoming this peril the noblest spirits of all nations must stand together. All seekers for the truth are brothers; the very blindest gropings for truth are to be encouraged. Goodness is to be welcomed under whatever flag. In this crisis time is a factor of greatest moment. We cannot pause. We cannot wait for a better day. We cannot place physical rehabilitation or economic adjustment ahead of coordination of spiritual forces. From the most practical standpoint either of economics or politics, the spread of Christianity is the one most fundamental and imperative duty of the hour." With this moving challenge the book closes. E.E.B.

LYRICS FROM THE CHINESE. *Helen Waddell. New York, Henry Holt, 1935.* 41 pages.

This is a new edition of lyrics first published some years ago. Miss Waddell has added an introduction written with a mystic touch in the manner of telling legendary lore. She freely says that her metrical forms are based on the translations of Dr. Legge. Almost all the poems in her little book are from the eighth century B.C.; two or three are from the T'ang Dynasty, more than a thousand years later.

Miss Waddell, quoting from an old translation from the French, calls the translator one who "hath but turned the wrong side of the Arras towards us." She, when serving her readers in this manner, has the happy faculty of giving her verse the touch which makes it seem Oriental. We cannot say as to exactness of translation, but that has been left to Dr. Legge and Sir John Davies. She has secured and kept the Oriental atmosphere.

These two lyrics have already been widely quoted but we give them here to show the author's style and sympathy with the subject-matter of the poems.

Blue iris sweetest smells,
Upon its stem unbroken.
A woman highest sells,
With her fair name unspoken.

* * *

White clouds are in the sky.
Great shoulders of the hills
Between us two must lie.
The road is rough and far.
Deep fords between us are.
I pray you not to die.

CHINESE ART. *Edited by Leigh Ashton. London 1935, Kegan Paul, Trench, Trubner and Company, Ltd.* 111 pages; 24 full-page illustrations.

This is a specially-written handbook on the occasion of the Royal Academy Exhibition of Chinese Art at present being held in London. Laurence Binyon furnishes the introduction and a chapter on "Painting and Calligraphy." "Sculpture, Lacquer and Textiles" are handled by Leigh Ashton, while chapters on the "Potter's Art", "Bronzes" and "Jades" are supplied by R. L. Hobson, A. J. Koop and Dame Una Pope-Hennessy.

There is a chronology to set one right on dynasties and their duration and the text is exactly suited for giving one a basis of appreciation for further study, to which a slender but well-chosen bibliography points the way. The illustrations are very good and the sizes of the art objects are given so that the reader may visualize easily.

As is appropriate, the chapters of this book are none of them exhaustive: they are designed to serve in an introductory and suggestive manner. Personally, we found that on the "Potter's Art" the most interesting; others might choose

differently. The book will be useful to those having the privilege of attending the Royal Academy Exhibition and should also be valuable as a permanent sketch of Chinese Art in its many forms and with its historical background.

SONGS FROM THE SLUMS. *Toyohiko Kagawa; as interpreted by Lois J. Erickson. London, Student Christian Movement Press, 1935.* 74 pages.

Kagawa, the selfless Japanese whose heart carries the heavy burden of the poor, has written from his heart-blood these lyrics of the slum and the underworld. Though translations often lose much of the strength of the original we can get enough woe, longing and aspiring from these poems to make us see the poet's burden, his heart-break and his faith.

In prison he can say
"If only there are stars,
I have my friends", ending the song with
"Up, and up,
Up to the world of light
I go bounding;
Farewell, O Earth, farewell,
What need I now of your freedom?
Fearless, I fly and fly,
On through the heavenly sky;
Breaking all prison bars,
My soul sleeps with the stars!"

The theme of most of these songs centers around the waste of life among the poor. Kagawa has been working for years to salvage these stunted, evil lives and when we know his story the pathos of some of his lines is deep.

"I fain would be a sculptor of the soul,
Making each strong line fine,
Each feature faultless."

This little book holds his life within its pages. G.B.S.

BUDDHIST SCULPTURES AT THE YUN KANG CAVES. *Mary Augusta Mullikin and Anna M. Hotchkis, Henri Vetch, Peiping, 1935.* $9.00 local currency. 66 pages, with color plates and ink drawings.

This is a thoroughly charming book. Many art books are ponderous, too heavy to hold in the hands with enjoyment because of the heavy paper needed for the plates. This book escapes that difficulty by its brevity. The colour plates and ink sketches are delightful; the water-colors of Miss Hotchkis give the very atmosphere of the cave country. Besides these virtues the book has a pleasing lack of pedantry. The authors assume the reader's interest and appreciation; there is no writing down to the ignorant; no dry elaboration of detail that might weary, while the bibliography shows that both ladies have studied the locale, its history and art values with care and discernment. They undertook the somewhat arduous trip to the caves in the sandstone cliffs called Wu Chou Shan in North Shansi and stayed there long enough to become saturated with the spirit of the old artists who wrought there so perfectly. Their sketches and text show their own appreciation and help us to gain new insight into old Buddhist values.

There are references given so that the reader may pursue a more exhaustive study of these Buddhist art forms through the works of others who have written about them from varying stand-points.

The present reviewer had just finished reading Sir Aurel Stein's account of desert excavations and so took up this book with especial joy and understanding. Miss Mullikin has a gift of happy phraseology and rouses one's desire to know more of the artists and people who wrought in these caves,

blending the strains of world cultures of their day under Buddhist symbolism. Balance between text and illustration is nicely maintained and the result is a work of art in every sense of the word.

The book satisfies because it is artistically complete. From the title-page figure, the map of the Path of Buddhism on through to the tail-piece of the last page we find nothing that jars or that we would wish to see omitted. We congratulate the authors and also the publisher for producing so inspiring a volume. G.B.S.

CHINA YOUNG MEN'S CHRISTIAN ASSOCIATIONS' YEAR BOOK, 1934.

Though a little late in coming to hand this year book is worth careful perusal by those desirous of knowing the ramifications and number of the services of these organizations. Though of the 37,650 members—an increase of six percent over the previous year—only 11.2 percent are Christians yet the work and activities of the Associations are Christian throughout. Among these stands out the "Youth and Religion Campaign" carried out under the leadership of Dr. Sherwood Eddy. The number of women in the Associations has shown a slight decrease. The total number of foreign secretaries at the end of 1934 was only fourteen. Nevertheless the total secretarial staff increased 1.9 percent. Reference is made to the strong religious revivals among the non-Christian religions which paralleled an increased interest in Christianity. "This phenomenon in both cases is undoubtedly due to the heart-break and despair of the people because of political disappointments and economic disasters caused by natural calamities and by the world-wide depression." As a factor in cooperation the Associations stand out. In educational as well as in religious effort an increasing number were reached, a total of 18,000 students being served. An interesting comment on the relation of the churches to the needs of youth is worth reproducing. "First, the churches, in contrast with the attitude of the past now are awake to the fact that youth is essential to their life and growth. There is no longer apathy, but an active desire to have youth participate and to make a place for youth . . . . Second, the birth of a unified Student Christian Movement begins to provide a common ground where the influence of the churches can more readily be exercised and contact with student leaders made effective." Finally, the National Committee, in spite of the fact that 1934 was unusually busy, was able to close its books without a deficit. Those inclined to see only the gloom lying over life in China and the world should read this Year Book so as to see also that in spite of the gloom some organizations are making steady if slow progress.

CHINESE AND ENGLISH MODERN MILITARY DICTIONARY. *Captain D. V. Davidson-Houston and Lieutenant R. V. Dewar-Durie. Henri Vetch, The French Bookstore, Peiping.* $12.00 silver currency.

It is to be expected that one of China's modern needs would be a dictionary giving the terms needed in connection with modern military activities. The compilers have had some eight years of combined military experience in China. Technical army, navy and air terms to the number of 5,500 are included. As a matter of fact while most of these are of significance to military men a large proportion are modern terms of quite general use. Those who have to report or write on military matters should find this dictionary of great use.

A PRACTICAL ENGLISH-CHINESE DICTIONARY. *Editors, Y. H. Lee, P. W. Kuo, B. E. Lee, Commercial Press, Shanghai.* $2.00 Chinese currency.

This dictionary is handy, it can easily be carried around when one travels. It is comprehensive, having a total of 1674 pages. The type, though necessarily

small, is clear—an important point. For the help of the Chinese student it is brought up to date by the inclusion of idiomatic and colloquial expressions. It should be especially useful to both western and Chinese users as it contains sentences—more than thirty thousand—illustrating the correct use of such idioms and colloqualisms. Altogether it gives definitions, illustrations and some illustrative pictures of 52,000 English words. New words of current use such as nudism and bread line are also included. In addition to helping students, either Chinese or English, it should be useful to translators into or from either language. In the Appendix there are business terms and abbreviations which are commonly used. Non-English foreign words are also given. This dictionary merits the term "practical". Offices as well as schools should find wide use for it.

JOURNAL OF THE NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY. Pages 176.

This issue of this well-known Journal continues the high standards which have marked its past. In addition to the Society's business matters there are nine leading articles and numerous book reviews. Among the latter is a particularly readable review of Malone's "History of the Peking Summer Palaces" by H. K. Murphy. This review reads like an article. An evident expansion of the review section is to be welcomed. Among the articles one on "The Technique and Spirit of Chinese Poetry" by Lin Yu-Tang stands out. It follows fairly closely a chapter in his book "My Country and My People". Several of the articles are original contributions and not, as has been customary, mainly the lectures delivered before the Society. Many of these latter are briefly summarized in the back. In view of the fact that it is the rule of the Society that no paper read before a meeting shall be published elsewhere than in the Journal without the permission of the Council it would appear that something might be said for the older custom of using the Journal primarily for making known the lectures. Nevertheless, all the articles, though some of them may not keenly interest the laity, are full of valuable information particularly for those engaged in research work.

THE TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN, *December 1935. Asiatic Society of Japan, Hirakawa-cho 2-chome, 7-banchi 4, Kojimachi-ku, Tokyo.* Yen 7.50.

To those interested in social and economic ideas in Japan as found in early documents this issue of a group of historical articles should have particular interest. Treatment of "Some Japanese Economic Writings of the 18th Century" show attempts to solve currency and other problems which gear into those in the footlights to-day. Articles on "Early Japanese Law" and "Chronicles of Japan" follow this up and add much insight into early Japanese life. An article on an image of Erasmus found in Japan, while highly technical, has a peculiar interest. In this issue of "The Transactions" the Asiatic Society of Japan lives up to its penchant for delving into Japanese history.

THE BASIC BELIEFS OF JESUS. *Bishop Paul B. Kern. Cokesbury Press, Nashville, Tenn.* Price U.S. $2.00. 247 pages.

This is an important book and should have a wide reading among those interested in the relevance of Christianity to the living issues of today—and of tomorrow. In its pages the author reveals his rich background of preparation as university professor, pastor and preacher, and missionary bishop. His approach is at once scholarly, reverent, practical, and profoundly appreciative of truth wherever found—for "in the Kingdom of truth these can be no rivalry, as truth is never at war with truth."

In the closing chapter Bishop Kern discusses the unique nature and person of Jesus Christ. The rest of the book is a penetrating study, not of basic beliefs *about* Jesus but of "the basic beliefs of Jesus" himself. Referring in his Foreword to George Bernard Shaw's dictum that "what a man believes may be ascertained not from his creed but from the assumptions on which he habitually acts" he attempts to plot the pattern of underlying assumptions on which Jesus projected his own life. In doing this he discusses the basic beliefs of Jesus concerning:—(1) personality and a personal universe; (2) growth and the creative process; (3) faith and the ultimate good; (4) communion and the discovery of God; (5) unity and world brotherhood; (6) love and human redemption; and (7) concerning himself and his relation to God.

In every chapter the author attempts first to explore the mind of Jesus on the issue raised and then to ring what appear to be his convictions regarding it on the counter of the present world situation as we know it. He voices his conviction that "The major conflict in the modern world is in the realm of ideas. It is a conflict between realism and idealism, between the immediate and the ultimate, the transitory and the abiding, opportunism and statesmanship, ecclesiasticism and prophetism, the philosophy of secularism and the dream of a spiritual universe." The Church must "renounce its unholy loyalty to the *status quo*," for the pagan social order in which we find ourselves is doomed—"common sense, Communism, and Christianity join hands to declare it no longer tolerable." "Dealing with general principles and shying off from particular applications is a form of shadow boxing which we religious folks are particularly fond of practising."

The modern emphasis on impersonal forces, the importance of recognizing assets and not liabilities in the spiritual implications of twentieth century scientific knowledge, faith as "life in scorn of consequences," "the pathetic heart hunger of our generation searching not after an abstract theism but for spiritual sustenance," the Christian's forced option "between Christ and war," love as the "secret of the universe" and "the active principle of life and redemption," and Jesus as "the creative center for nineteen hundred years of men's outreach after God"—these are a few of the vital issues with which the author deals with fresh insight and prophetic passion.

For four years, 1928-33, the author was Southern Methodist bishop in China, Japan, and Korea. In these countries, not less than in his own country, and among an audience far wider than his own church, "The Basic Beliefs of Jesus" will be welcomed as courageously and persuasively addressing itself to crucial issues on which men are earnestly seeking guidance. E.E.B.

CREATIVE SOCIETY, *John Macmurray. Student Christian Movement Press, London*, 5/- net.

By all means buy this book and read it. It is a stimulating and provocative interpretation of Communism and Christianity, and of the dialectic by which life moves forward toward desired goals. Here are some of Mr. Macmurray's sentences that suggest the trend of his thinking: "An observation of the use that people make of terms like 'Christian morality' or 'The Christian attitude' shows that they refer in those phrases to the humanitarian ideals which were generally accepted by decent people in Western Europe, and more particularly in England, during the nineteenth century" . . . . "If we put profession on one side and consider only the attitude of mind which is expressed in the Communist way of life, we begin to wonder whether after all there is not something peculiarly religious about it which is missing in the attitude which is generally characteristic of professedly Christian communities." "The history of religion is a history of the ways, often very curious and pathetic ways, in which man has sought to assure himself of eternal life, by assuring himself of his community with Nature and with his fellows."

"What religion has called spiritual death, or eternal death, is a continuous dominance of a rational consciousness by fear, the pervasion of the mind by

the death principle in life itself. Its expressions are two; the sense of constraint which reveals the loss of freedom and the sense of isolation which represents the loss of communion" . . . . "The universalization of religion is based upon the recognition of the true nature of human community" . . . .

The extent to which Christianity in its later development has disassociated the love-motives from the hunger-motives by the idealization of the former is a measure of its historical transformation into a religion of escape; and its prevalence in this falsified form is perhaps the most powerful determinent of the failure of Communism to realize that love as well as hunger is not merely a sentiment or an ideal but a motive which does partially, and can fully, determine the whole structure of human activities and which provides the only effective ground for the dialectical processes of social development" . . . . Idealism is profoundly irreligious, because it is the perversion of religion into unreality . . . . The idealism of pseudo-Christianity consists finally in the divorce between love and hunger, through which love becomes an ideal and hunger is left to control and determine action . . . . Equally the love of humanity is divorced by this idealization from its expression in action, and becomes romantic and sentimental . . . . The effective renunciation of idealism is the first step towards recalling Christianity to reality. It would immediately result in the appearance of all those conceptions and rules of action which we have seen to be common to the religion of Jesus and to Communism . . . . The real difference between Christianity and Communism in practise lies in the fact that Communism has a more limited conception of the nature of personality through confining itself entirely to the hunger-motives as its essential basis." . . . . The love-motives must sustain the hunger-motives if these are to perform their task."

THE UNDYING WISDOM, *Frank A. Ballard, M. A. Student Christian Movement Press, London.* 100 pages, 3/6.

The author, who will be remembered by many for his "The Spiritual Pilgrimage of St. Paul", presents in this book eleven studies in the teachings of Jesus, "in the belief that wisdom is to be found in Christ, and that to depart from him means chaos". Although disconcertingly uneven in its suggestiveness and strength, it is well worth buying and reading. The following quotations have appealed to the reviewer as worth thinking about: "Jesus never failed with an individual when He got him or her to Himself, and never succeeded with a party. Judas and the rich young ruler may be quoted as exceptions to this statement." "He had one way of speaking to the Pharises and another way to His disciples. Not only was the subject matter different, there were differences of tone and vocabulary. With the Pharises who were critical and hostile His attitude was polemical. With the multitudes who were mainly curious He was reticent. With the disciples He was more communicative and went deeper into things." . . . . "It was as a layman that Jesus appeared before the people of Palestine . . . . In the life of Jesus, says John Oman, nothing is more conspicuous than His meagre interest in the most ordinary doings of the secular life" . . . . "The Pharises stood for the saved and He for the saving community, they for a 'little garden walled around', He for a society of Good Samaritans . . . . There was a different outlook upon life, a different conception of religion; a profound difference in spirit even where there was agreement in word". "What impresses me about Jesus is not so much His condemnation of physical force as the sparing use He made of mental and moral force. He would coerce no one" . . . . "In this blending of commonplace and mystery, the stories of Jesus stand out from all the rest of the world's literature; they are not merely like life; they are life seen by the eyes of God." . . . . "The authority to which he appealed was the instinct for truth in the human heart." "What Jesus condemns, is not the serious attempt to arrive at and to state the truth about persons and movements, but the temper of mind which is always excusing oneself and magnifying the faults of others, a temper

which may flourish most in sheltered occupations" . . . "We can abuse our emotional natures as we can abuse our minds and our bodies, but sensitivesness of feeling is the only gateway to reality" . . . "This is the truth recognized by John the Seer. He looked for one mighty enough to unseal the book of mystery and to protect a defenceless people, and he saw in the midst of the throne a lamb standing, as though it had been slain . . . . It is 'not by might, nor by power, but by my spirit' saith the Lord'. This is the Gospel the Church has yet fully to appreciate and to proclaim to the world—that our hope and peace are to be found, not in the majesty of ravaging lions but in the lamb that hath been slain".

REALISTIC THEOLOGY. *Walter M. Horton. Hodder & Stoughton, London* pgs 207. 7/6.

If theologians in general knew how to write with the vigor and verve which Prof. Horton possesses, and were able to relate their thinking as vitally to concrete and contemporaneous human needs, theology might again regain the crown as Queen of the Sciences. The reputation of theology has suffered grievously in the past generation, but there is hope for its resuscitation in such writing as this book represents. It represents a turning of the tide from the battle between Fundamentalist and Modernist to something more important than either of these schools had to offer. Prof. Horton calls this new approach-Realistic Theology. In both the previous schools he sees values of enduring worth, but today something more is requird, a more realistic understanding of our human predicament, a more realistic faith in the providence of God, a more realistic estimate of Christ and the Church, and a more realistic plan of salvation of souls and society.

Prof. Horton writes with conviction and courage. His is no apologetic or half-hearted advocacy of the Christian message. "None of the great political movements of our day is so timidly respectful to science that it dares not rest its weight upon convictions that have less than scientific certitude. The work of scientific criticism must continue to be a part of theology; but unless theology can issue in full-blooded convictions at least as capable of inspiring religious fervor and social passion as the convictions of the Nazis or the Communists, the theologians may as well shut up shop and admit defeat." Dr. Horton is not ready to throw up his hands! Read him yourself for a renewal of your courage and faith.

ANNUAL REPORT OF THE 100TH YEAR OF THE CANTON HOSPITAL, 1934-1935.

This report tells not only of the work of the current year but looks backward into history and forward into the future. Towards the construction of the "Sun Yat Sen" Medical College, now under way, the National Government gave $250,000 silver.

THE ROCKEFELLER FOUNDATION, *Annual Report, 1934.*

An amazing story of the ramifying campaigns against disease in many countries and in strange and difficult forms. The work of the Foundation in China comes in for frequent mention.

EDUCATION FOR SERVICE IN THE CHRISTIAN CHURCH IN CHINA.

The Report of a Survey Commission, 1935. Published by the National Committee for Christian Religious Education in China. For sale by the Christian Literature Society, 128 Museum Road, Shanghai. One Dollar, Chinese Currency.

This is the report that preceded the conference on "Education for Service in the Chinese Church" held on Kuling under the guidance of Dr. L. Weigle. The conference was reported in the *Chinese Recorder*, September 1935 page 537. An advance copy of this survey report—Part I—formed the basis of an article in the *Chinese Recorder*, June 1935, page 350 on "Church and Ministry". Part II gives the "Conclusions and Recommendations" arising out of the Kuling Conference. To those who have not read this survey report, now in published form, it will furnish much food for thought. Certainly all concerned with the building up of the ministry of the Church should peruse it carefully. The survey report shows where education for the ministry is and the conference recommendations decidedly show the way forward.

MIRACLES IN A DOCTOR'S LIFE. *Walter Lewis Milson, M.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill., U. S. A. Price 20 cents U.S. currency.*

Contains twenty-one stories of the personal work and sometimes unusual experiences which were part of a busy doctor's life. Useful in illustrating sermons.

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The Present Situation

MISS MURIEL LESTER IN CHINA

In the beginning of December 1935 Miss Muriel Lester left Hongkong for India. Previous to her departure she had spent nine months in China and Japan. During this time she did a lot of work though she came without having a program pre-arranged. Through friends in Shanghai she accepted such invitations as she felt able to. Her first engagement was with students in the Peking Union Medical College. It was while she was in North China that she investigated the present condition of the opium traffic. Later she conducted a series of meetings in connection with the Central China Presbyterian Mission. Then after a trip to Japan she was the main speaker at a summer conference of the Student Christian Movement held in Yochow, Hunan. During the summer she conducted an *ashram* on Kuling. After some investigation into rural reconstruction work she spent two weeks in Shanghai in meetings in the Community Church and women's clubs. In the autumn she conducted a mission among the leaders of the Church of Christ emphasizing the deepening of the spiritual life. These lasted until her departure for India.

On this visit to China and Japan Miss Lester directed attention to three different aspects of Christian work. She came this time primarily as a member of the Peace Army, feeling a clear call to this one of the world's hot spots, yet not knowing just what she was to do when she got here or how the expenses of the way were to be met. Her unshakable faith in the common sense of the common people made her sure that if they could be led to see things objectively and be freed from the war propaganda of the militarists, the people of China and Japan would be sure to work for the peace of the East.

It was to the common people of these two countries that she wanted to speak first. From her the mothers of Japan learned that they did not give their sons' lives to save the helpless Chinese from the communists. From her they learned of the opium traffic in China protected by Japanese arms and shame filled the hearts of those who truly represent the spirit of Japan. On the other hand, she helped the people of the same class in China to know that there are in Japan people who feel the same as they do in respect to the aggression of the Japanese arms. This number will be increased daily in Japan as the facts penetrate through the smoke screen of lies thrown up by the militarists.

Miss Lester reminded the Chinese that the true character of the people of an imperialistic country is not represented by the sons of that country who follow arms to exploit the people of another country, but rather by those who stay at home. The greatest contribution of followers of Christ, whose love for Him rises above narrow nationalism, will be made when such kindred spirits of both Japan and China mingle freely together working with Him for a clear understanding and for peace. Before Miss Lester left she helped one Chinese young man to go in this spirit to Japan and live out there the gospel of love. His last two months there have been rich in reward. Letters from Japan have come expressing appreciation for the priceless gife of this young man's fellowship. His life is showing a deeper meaning of the way of love and of following Christ.

Miss Lester is no pacifist, if by that is meant non-resistance. Though a non-violent resister, she used most effectively the weapon of publicity in her resistance to injustice while she was in the Far East. She has left us with a feeling that there is much we can and should be doing in resisting injustice. Are we not all called to be prophets?

In the second place Miss Lester led us to question our way of living. She urged, both in Japan and China, that we experiment on some sort of an *ashram* type of life where people of the same spirit, though of differing race and economic life, would live so that they could share each other's life. Since religion is spread most effectively by the contagion of a spiritualized personality rather than by talking about it, she feels that this way of sharing one's spiritual life by living it out under everyday normal conditions with those whom we would show the Christian way, would be the real way of teaching of Christ. When on Kuling during the summer of 1935 she helped in the experiment of an *ashram* type of life she felt that the results called for more such steps to be taken by different groups in various places. Her recent travels in China revealed that many are moving in this direction. Their methods differ but in each place where sharing was being undertaken in this way there was the same joyous deep spiritual life, without which such a way of life would be impossible.

Miss Lester's visit has reminded us, also, that if we possess luxuries while our brother lacks the necessities of life, we possess what does not belong to us and are therefore stealing. When traveling with a team through the Church of Christ in China, both the churches visited and the team sought the deepening of the spiritual life. The burden of Miss Lester's message was that spiritual life, whose roots are deep down in the heart of God, must, as a natural result, bear the fruits of social and individual regeneration. To seek for any permanent results in either of these lines without such a spiritual qualification is to meet with discouragement and failure. Miss Lester insists that there are no such things as a "social gospel" and an "individual gospel". Both are expressions of a true experience of God. To those who had not thought much of the social implications of a life with God her message came as a new challenge. Those who had talked or written much on these lines, but whose lives showed no signs of their faith, them she challenged to do something about it in their own lives. She was constantly calling upon all Christian workers for more action, more living out of their faith and less preaching about it. Miss Lester also called the attention of the churches to the fact that the deepening of the spiritual life is impossible unless more attention and time is given to worshipful silence when God has opportunity to speak to the soul. Few churches have given much thought to this, either in the programs of public worship or in providing places of quiet retreat. It was found, however, that where churches had made provision for an individual to seek a place of quiet in the church at any time of the day, the spiritual tone of that church was deep. In a country like China where the people are accustomd to quiet individual worship, it seemed strange to Miss Lester that so few churches had made any provision for such worship.

A close association with Miss Lester through a number of weeks of travel under all sorts of conditions has left a few deep impressions. Her cheerfulness

never fails her. Though keenly sensitive to present-day social evils and most aware of any sin in her own life, she refuses to be depressed by either. She believes that the chief end of man is to enjoy God and she does this by a constant practice of His presence. The personal discipline with which her life is controlled is remarkable. It makes it possible for her to write or sleep on the hard short benches of the third class cars as well as if she were in places made for such purposes. By nature she enjoys comfort and beauty. If circumstances placed her in such places, she enjoyed them refusing to feel like a sinner for the enjoyment. Yet, her soul really found its deepest joy when she was entertained in guest rooms of rugged simplicity with hard Chinese beds and no rugs. She would rather go hungry than break a few simple rules about eating, the keeping of which makes her sensitive to the needs of the poor. She expects God's guidance every day and her life is therefore controlled by Him in an unusual way. Though she keeps her mind keenly awake, she expects God to direct it whenever she has a message to prepare. She never felt a hurried strain on those days when the program seemed impossible. She declared a holiday (holy day) and let God run it completely. They were days when miracles happened and she would come to the end of such a day with her strength renewed like the eagles. It was this awareness of God's guidance that brought her out here this time. She knew it was He who had made it possible for her, a minister without portfolio, to see the Japanese Minister of War and tell him face to face just what she had seen of the traffic in opium protected by Japanese arms. And now entirely unexpected has come a request to her to visit in person the League, when she returns, to tell them of the international aspects of the opium situation in China. She knows it is the hand of God which has brought this about.

Accompanied by a Chinese woman from China and a Japanese woman from Japan, Miss Lester has now gone on to the National Conference of the Women of India. So this member of the Peace Army is working to bring together kindred sprits of the different nations believing that the way to peace lies in better understanding among the common people of the different lands. Our prayers follow her and we are thankful for the contributions she made to us in her recent visit. Annie B. Millican.

BIBLE SOCIETY CONFERENCE ON UNIFICATION

A preliminary conference on the unification of Bible Society work in China was held in Shanghai on January 3rd and 4th, 1936. This brought together delegates from places as far separated as Canton in the south and Taiyuan in the north. The expenses were borne entirely from Chinese sources, travel of delegates being partially provided by the local or regional committees which sent them and all other expenses being covered by the gift of a Chinese friend of Bible Society work. The Conference very deliberately, yet enthusiastically, reached the conclusion that all Bible Society work in China should be united in one organization. It then set itself to face the difficulties in the way of realizing this desire, and to take the steps necessary to overcome them.

This gathering was the direct result of several years of planning, working and praying. After the London Conference in 1932 at which the Bible Societies there represented went on record in favor of united action in China, there was much preparatory work to be done. As pointed out by Secretary Wilkinson in the *International Review of Missions*, January 1934, the group meeting in London felt that National Bible Societies "should be founded in the common basic principles of our societies; indigenous, with their roots deep in the life of church and nation; self-governing and responsible for the work within their own borders; responsible for such measure of financial support as each is able to provide; and participants in the world-wide Bible work." Then he added. "It was fully realized that the process of creating independent national Bible Societies must be a gradual one. National leadership must first be tested in the provincial as well as the National Advisory Councils, and the earnestness

of the Christian community must give evidence of sincerity by an increased measure of financial support."

At that time the only provincial organization in China was the South China Bible Society with committees in Hongkong and Canton. But this society had already begun agitation for the starting of a similar movement in other parts of the country. Wuhan was the first to respond in the autumn of 1932 and since then committees have become operative in Shanghai, Tientsin, Tsinan, Peiping, Taiyuan and Soochow and beginnings have been made in Ichang, Tsingtao and several other cities. The Advisory Council was formed in Shanghai in June 1933 and it was this body which invited these several local committees to send delegates to meet with the Council for this preliminary conference on unification.

These local organizations had undertaken a variety of tasks and were everywhere asking what their relationship was to each other and to the older societies. The Advisory Council had been wrestling with that question and with others involved in the relationship of the older societies to each other. The Council decided, therefore, to avail itself of the presence in China of the Reverend John R. Temple, D. D., General Secretary of the British and Foreign Bible Society, to bring together the delegates from these several places for Conference on the next steps to be taken.

The chair was most ably filled by the Reverend E. S. Yu, Minister of St. Peter's Parish, Shanghai, who is at present the chairman of the Advisory Council after having served that body as secretary for two years. Mr. Yu during these years has been in direct touch with the officers of the older societies in their home countries and with the representatives of several of these local groups in China. His analytical and creative mind had been at work so that he was never for a moment bewildered amidst various points of view and conflicting notions as to the lines of procedure. Without the slightest arbitrariness, and always with a most generous effort to get every position clearly set forth, he led the conference steadily forward to a conclusion that made Dr. Temple exclaim, "I came to China with many hopes and some fears. My highest hopes have been realized and my deepest fears have disappeared". Another one rejoiced, "The day of miracles is not past; we have just seen another one."

The first morning's session was given chiefly to hearing reports from the visiting delegates of what had been done in their local groups. Memberships totalled some thousands; the receipts from dues and contributions likewise ran into the thousands of dollars. Activities had included special distribution campaigns such as that in Tientsin which recently sold over 1300 Bibles in that city, special editions of scriptures like the diglot New Testament for the students of Shanghai, educational processes such as Bible-reading, recitation and essay contests which have won notable official support in Wuhan, extension work and colportage supervision and the increasingly widespread observance of Bible Sunday. These reports made very forceful the advantage of unification and the desirability for the older Bible Societies to merge their activities in China into this one unified organization.

The Conference then turnd its attention toward any obstacles that might be in the way. These appeared to be chiefly in differing interpretations and policies on the part of the three older societies. It was learned, however, that their constitutions and the basic principles to which they were pledged were all the same, and that even in the official explanation of these there was a remarkable degree of similarity. With all concerned committed to "the will-to-unite" and with a clear understanding that diversity in methods of operation was desirable within unity of organization, the hopes for immediate and substantial progress brightened. However no resolutions were adopted until the second day.

Then when every one had given thought to the proposals and every possible objection and argument had been considered the conference passed a few resolutions directed on the one hand to the older Bible Societies and on the other

hand to the local committees asking all to cooperate in those aspects of immediate concern to them, and to make the necessary preparation for a further conference in the autumn of this year. At that time it is intended to draw up some plan of union which will bring together all of these local groups and the China Agencies of the Foreign Bible Societies into one Bible Society for China. Carleton Lacy.

ANNUAL MEETINGS IN SZECHWAN

Problems of unusual severity, even for these "depression years", necessitated the holding at an earlier time than is customary the annual meetings of the Szechwan Synod, Church of Christ in China, and of the United Church of Canada, West China Mission. Usually held about the time of the Chinese New Year, these meetings were held in the early part of November, 1935, in Chengtu, Szechwan.

The immediate reason for these early conferences lay in the fact that the United Church of Canada Foreign Missions' Board, which has struggled for some years to enable its various missions to maintain their established work in many parts of the world, found itself compelled to require such further retrenchments in the work of the West China Mission (and the other constituent missions) that a reduction of foreign staff and additional curtailment of work seemed inevitable.

An outstanding event in connection with these conferences was the visit of Dr. A. R. Kepler. His cheery presence and wise counsel helped and stimulated everyone and led us to realize more clearly that although separated by great distances from the other Synods of the Church, we are yet a part of one great cooperative body working for one common purpose. His wide experience in many parts of China made available for us timely advice and information, and, in return, he was enabled to penetrate deeply into the problems, the satisfactions and perplexities facing the work in this distant field.

Worthy of special note was the attitude of our Chinese confreres in the light of the drastic reductions in grants to the various departments of work. Cheerfully accepting the situation, their attitude was, to quote Rev. G. S. Bell, M.A., Secretary of the Mission; "We'll take whatever the Mother Church can give, and we'll do our best with it and work locally for greater support."

In the pastoral division, one of the outstanding accomplishments was the approval of plans for the proposed Theological College, to be situated in Chengtu, although not an integral part of the West China Union University (in the work of which the U.C.C. carries a large share). This is to be a union institution, under the management of the missions and churches. It is proposed that the first class of students be admitted in the fall of 1937, and that two grades of students be enrolled: men and women graduates of (1) junior middle schools; (2) senior middle schools. In the conduct of the college three elements are to be emphasized, namely:—(1) a devotional spirit among the students and faculty; (2) practical projects for church work in city and country; (3) the study of courses and subjects which will have a direct and practical relation to the spiritual and economic life of the people of this province both in city and country in addition to its emphasis upon the more academic studies in the college.

In educational work important changes of policy were carried out. The decision was made to discontinue work in a number of the lower primary schools, using the property thus released as evangelistic community centres where such work as thousand character schools, station classes, night classes, club work, etc., will be carried on, along with definite evangelistic work. Closer cooperation with the W.M.S. of the United Church of Canada was decided upon. This body held its annual meeting at the same time, and in a joint session proposals were approved which will result in greater effectiveness and economy.

In the division of medical services, including medicine, dentistry, nursing and pharmacy, it was found necessary to reduce still further the grant to the various hospitals which are being maintained in the province. The importance of these forms of work as evangelistic agencies, and as integral parts of the composite aim of the work of the mission was emphasized. To quote the preamble to one of the resolutions; (1) Inasmuch as we believe that the work of Medical Missions finds itself in a more strategic position to demonstrate the ministry of healing as an essential part of the Christian message and an expression of the spirit of our Lord who cared for the sick and suffering and sent forth His disciples through the villages preaching, teaching and healing the sick, thereby revealing the attitude of God toward the suffering of man; and (2) inasmuch as medical missionary work is an integral part of the Christian witness to the love and power of Christ with a view to the growth of the Christian social order in which medical missions will be a vital part of the Christian thinking and service; and, (3) inasmuch as we believe that no presentation of the gospel is complete unless it includes the care of the body, and the enlightenment of the mind so that superstitious customs and practices may be replaced by the rational resources of medical science. Then followed the proposed basis for the future policy of the work of the medical services' department—including:

(a) Medical Education—viz: medicine; dentistry; pharmacy; nursing; the first three being under union auspices (West China Union University).

(b) Hospital Work:—including base hospitals, subsidiary dispensaries and village clinics, with emphasis upon union work wherever possible.

(c) Health Education and Preventive Medicine.

(d) Cooperation with the Government. The importance of cooperation with the provincial and national governments in medical projects received particular emphasis.

(e) Midwifery service; and cooperation with governments where possible in this work.

(f) Devolution:—That the medical mission work should be so developed that ultimately the whole work may be carried on by the local constituency.

The financial stringency compelled the mission council to recommend the discontinuance of the services of some foreign members of the mission and the delay in the homeland of others in the hope that improved conditions may soon enable them to return. The fullest sympathy was felt with those working so faithfully in the West for the maintenance and strengthening of the practical interest of the Home Church in the mission enterprise. Throughout all the sessions there was evidenced an enthusiastic and profound conviction of the paramount importance of the work and an indomitable determination to re-evaluate every activity, and to bend every effort to maintain and to strengthen that which has proved of value in the work for and with our Chinese colleagues—"that they, and we, may have life, and may have it more abundantly."

R. Gordon Agnew.

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Work and Workers

Enlarged Meeting of International Missionary Council in China in 1938:—At the meeting of the International Missionary Council held in Northfield, Mass., the Department of Social and Industrial Research and Counsel was requested, upon the completion of the Bantu Educational Cinema Experiment, to move its office to the Far East in order to take an active part in preparing for this Conference by conducting studies of the economic foundations and problems of the indigenous churches of China and India. These studies will be related

to one of the main topics of the Conference Agenda, viz: "The Church and Its Environment."

Work in West Hunan:—Even though some Reds under Hsiao Kek and Ho Lung have been near Shenchow, and many other parts of West Hunan for over a year, yet the work of the Church of Christ in China has gone on with many encouraging results. Sixty-seven new members came into the Reformed Churches during 1935. There has been a deepening of the spiritual life and readiness to join together in giving help on some local problems.

World's Day of Prayer for Students:—The World's Day of Prayer for Students is set for February 16, 1936. The Officers of the World Student Christian Federation have issued a call to prayer, a liturgy and a list of subjects for the Thanksgiving and Intercession. Mr. Kiang Wen Han, a Secretary of the National Committee of Y.M.C.A.'s in China, is one of the officers of the World's Student Christian Federation.

Catholics of Shanghai Give to Missions:—The sum of $5,216 for foreign missions was collected in Shanghai on Mission Sunday, October 20, 1935. The gifts came from the Chinese parishes of St. Peter and St. Joseph and from the international congregation of the Church of the Sacred Heart. This success is due mainly to the activity of the Catholic young men and young women of the city. *Fides Service*, November 9, 1935.

Roman Catholic Converts in Szechwan:—More than a thousand persons were baptized during the last twelve months in the Vicariate of Shunking, a mission staffed and directed by the Chinese secular clergy. The results are owing in part to the well organized methods instituted by the Vicar Apostolic, Bishop Paul Wang. A new seminary is being erected at a cost of 20,000 Chinese dollars. A girls' school, under the direction of the Sisters of the Sacred Heart of Jesus, a Chinese congregation, has increased its enrollment to more than 100. Twenty Chinese Brothers have been received at the Benedictine monastery at Sishan, in the same Vicariate. *Fides Service*, November 9, 1935.

Communists Attack Mission in Kansu:—Twenty-five Sister Servants of the Holy Ghost in the Vicariate of Tsinchow, eastern Kansu, have had to abandon their missions and have gone through several harrowing experiences during the Communist invasion of the province. Thirteen sisters found safety in Sianfu and Tsinchow, but no news has been received of the other twelve. When the danger was imminent three of the sisters fled with thirty small orphans to a remote mountain mission. They were discovered by spies and had to retire, under cover of night, farther into the mountains where they were lodged with Christian families. In the meantime the sisters had changed their habits for Chinese clothes but they were discovered again and had to flee. They and the children spent several nights in the mountains under the open sky. When news came of the deliverance of Tsinchow City, they made their way back there in safety. Four of the best equipped missions of this vicariate have been destroyed by the Communists. *Fides Service*, November 9, 1935.

Notes from the University of Shanghai:—This university was the first institution in China which officially admitted women students (in 1920). In the first year there were only four girls. Recently the Board of Directors set 200 as a limit, but this fall the university had great difficulty in limiting the number; 216 were enrolled. While only 30% of the college enrollment are girls, 47% of those receiving highest honors and 50% of those receiving high honors for their work last year were girls. After prayerful and careful consideration of the recommendations of the Southern Baptist Missionary Conference and the special Seminary Conference last spring, the Board of Directors of the University has finally decided that the Seminary, as such, should be discontinued. The name for the religious courses in the college has been changed to "Division of Religious Studies." This Division is encouraged to solicit students with a view to training them for the ministry and for other religious work.

New Rural Social Center:—One more item of interest is this. We are just opening a Rural Social Service Center at Lo Ch'eng, five miles along the auto road north of Fenchow, Shansi. We have an excellent piece of property here which has not been used much for several years. We have put new staff workers there recently and just now are formulating a program which will give full opportunity for the hospital, middle school, Bible school and evangelistic cabinet to cooperate in much needed and practical rural service projects. The Popular Education School and the Women's Study Class have been started. On October 24-26 the Bible School conducted an agricultural fair, gave lectures and presented stories in dramatic form. We hope later to begin regular medical clinics and a public health program. The Lo Ch'eng local officials and educational authorities are very friendly and interested in all that we can do to contribute to their welfare and have expressed their desire to cooperate. Of course we shall seek more and more local support and depend as much as possible upon local leadership. As our program there becomes established on a solid foundation we shall seek to spread its influence into surrounding villages. *Fenchow*, November, 1935.

Southern Baptist Mission Work in North Manchuria:—Chinese continue to go to Manchuria though in decreased numbers. Koreans and Japanese, however, are flocking there—328,000 Japanese having gone there during the last five years. Some thirty thousand Soviet citizens returned to Russia as a result of the sale of the Chinese Eastern Railway. Japanese power is growing. Under these changing conditions the work of the mission goes on.

In the fall of 1935 there was held the first Bible conference, which turned into a revival. After the conference meetings were held in the Harbin churches. There has been a deepening of the spiritual life. Church attendance and giving have both increased. There were three-hundred baptisms in 1935 as against 237 the year before. Women's work has made progress. Two out-stations have purchased buildings for their churches. Seven centers now own their own places of worship. New work has been started in Changchun, the capital of "Manchukuo." Church days schools are increasing in number. Baptists have not as yet any boarding schools in Manchuria. The Board, however, is interested in seeing some boarding schools established. Over the past several years from one to two million tracts and booklets have been distributed. Harbin now has a Travelling Library. Heretofore the stations of this mission in Shantung have sent workers into Manchuria. Next year some evangelists in training in the Seminary in North Manchuria will be ready.

Work for Young People and Government Students:—In order to meet the needs of the government school students and young people of Nanchang, we launched in Dec. 1933 a financial drive to raise the necessary funds for the equipment of our social center (called Social Welfare Association) and the young people's church (called the Pure-in-heart Church). The building fund which amounted to $24,000 had been granted by the Board of Missions. At first the goal set for our equipment financial campaign in Nanchang was $5,000. With the hearty support of the leaders of society and government we raised more than $7,000 by the end of 1934. Financially this amount, of course, does not mean much, especially to those who are accustomed to handling big projects, but in consideration of the condition in China we are indeed very grateful to our heavenly Father for moving the donors to help our cause. Among these are such well-known names as Generalissimo and Madam Chiang Kai-shek, General Ho Ying-ching, Dr. H. H. Kung, Dr. Sun Fo and Governor Hsiung Shih-hwei. In short, every one with whom we come into contact has given something toward the completion of our project. Thus in Feb. 1935 our new buildings, together with the necessary equipment, were completed and subsequently a membership campaign was started. As a result, 47 persons paying $10 each as special members, 193 paying $4 each as or-

dinary members, and 152 paying $1 each as student members, joined our association for the year of 1935. *District of Anking Newsletter*, Nov.-Dec. 1935.

Chinese Christians and China's Crisis:—A group of Chinese clergymen and laymen, well-known in Shanghai, about the middle of December, 1935, issued through the local press a public pronouncement regarding the national crisis. The following is a translation of this significant appeal to the country:—

"We believe that every people has a right to existence and to the preservation of their national integrity. Recent events in North China made it plain that all our sufferings and compromises, all our yielding since September 18 1931, have not only failed to satisfy the insatiable demands of our aggressor, but have almost brought our nation into the depths of an unfathomable abyss. For this reason, actuated by a sense of love for the truth, we feel the imperative need for a united front among all our people in fearless opposition to any attempt to alienate our territory and to any measure calculated to deceive or intimidate us into acquiescence in the surrender of our rights. We love peace, but we love justice more. We are against any action that will lead to unnecessary sacrifice, but we are not afraid to shed our blood for the sake of truth and justice. We pledge ourselves to back up to the utmost the nation-wide movement of resistance which has arisen throughout the country."

Among those signing the appeal are:—Dr. Herman C. E. Liu, Mr. S. C. Leung, Dr. F. C. Yen, Dr. T. H. Lee, Dr. Thomas Tchou, Messrs. K. Z. Loh, T. L. Shen, Y. T. Wu, T. L. Chang, Mrs. Herman Liu, Misses Cora Deng, Hsia Tsu I, Chen Wei Chiang, Li Kuan Fang, Messrs. Kiang Wen Han, Chen Tien Sheng, Y. H. Geng, Ying Shu Kuei, Robert Ting, Hsü Chung Shih, Yu Shu Hsün, K. S. Wang, and T. C. Wu.

Christian Broadcasting Program:—The power of the Shanghai Christian Broadcasting Association's station has now been raised to one kilowatt. The station is daily broadcasting a seven-hour program from its studio in the Christian Literature Society Building, 128 Museum Road, Shanghai. The station call is XHHA. Tune in on K.C. 840. The program in general is as follows:

7:45 a.m.	Music.
8:00 a.m.	Morning Worship in Chinese.
12:45 p.m.	Music
1:00 p.m.	Noon-day Meditation in English.
5:00 p.m.	Better Home Period in Chinese.
5:30 p.m.	News of the day in Chinese.
6:00 p.m.	Bible Lesson in Chinese.
6:30 p.m.	Bed-time Stories in Chinese.
7:00 p.m.	Music
7:30 p.m.	Gospel Message in Chinese.
8:00 p.m.	Health Talks in Chinese.
9:00 p.m.	Gospel Message in English.
9:30 p.m.	International Hour.

Sunday Program:—

8:00 a.m.	Morning Prayers in Chinese.
10:30 a.m.	and 6:00 p.m. Holy Trinity Cathedral Services.
4:00 p.m.	Music.
5:30 p.m.	Christian Endeavour in Chinese.
5:00 p.m.	Anglican Service in Chinese.
7:15 p.m.	Cantonese Service.
7:50 p.m.	Chinese.
8:30 p.m.	English Message.

The Station is always glad to receive suggestions and criticisms from its radio audience. The past response has been very gratifying and prayerful interest in the work of the Station is requested.

News from Formosa:—An All-Christian Congress was held in Taihoku, Saturday and Sunday the 9th and 10th of November 1935. Meetings were held in Taihoku's new city hall just opened for the exhibition. An exhibition held this autumn in commemoration of forty years of Japanese rule in Taiwan, was the occasion for the Christian gathering. Over 1700 people from all parts of the Island attended. At special Sun-

day morning service, well over two thousand were present. This was the first gathering of its kind held in Taiwan. Both Japanese and Formosans shared in all parts of the services. About two-thirds of the audience understood Japanese, both languages being used. Men and women, Japanese and Formosans sat together without division of class or sex. Loud speakers made addresses audible in all parts of the auditorium. Two banners, "That all may be one" and "God is Love," hung on the right and left of the platform. Nagao Hanpei, well known Christian leader in Japan, was guest speaker. He gave an able review of world affairs and spoke bravely on peace. On Saturday evening discussion forums were held in the city churches. The leading subjects were "How can we fulfil our mission as Christians?" and "In what way can we as Christians in Formosa cooperate with one another?".....The Presbyterian Church of North Formosa is planning a three-year movement to stimulate the church and promote evangelism. The movement is to begin January 1, 1936.....A good deal of excitement and interest was shown everywhere throughout the Island in the recent elections held under the laws permitting greater participation by Formosans in government. Shouting, posters, riotous rivalry, and stories of all sorts of methods to win favour, indicate that a start has been made at somethig looking toward some say in governing. ....Five missionaries from the Presbyterian Mission in North Formosa and three from the English Mission in South Formosa are at present in Tokyo studying Japanese. All have previously studied the Formosan language. Hugh MacMillan.

Kiang-Ho Flood Relief Campaign —The Peiping and Shanghai offices of the C. I. F. R. C. have together raised a total of $160,897.94 for flood relief during the period between August and December, 1935. The amount includes a sum of $40,000 which the Red Cross Society of China turned over to the Commission's Provincial Committees for emergency relief in Hunan, Hupeh, Shantung and Kiangsu. Up to the end of 1935 the total amount of flood relief contributions received in the Peiping office was $15,953.66 while that of the Shanghai office was $144,944.28. More than 160 organizations in Shanghai (including 74 schools, 12 Chinese firms, 24 foreign firms, 15 churches and religious bodies, many of the Shanghai Municipal Council departments, several foreign consulates, and some twenty clubs and fraternities) cooperated in this financial drive. In addition, many generous contributions have been received from overseas Chinese. The largest single donation from abroad—a sum of $30,000—came from the Chinese in Batavia.

Of the campaigns completed among Shanghai organizations, the Chinese Women's Club, under the energetic guidance of its executive officers, and the Shanghai Municipal Police made the best showings in amount of contribution secured. The Chinese Women's Club turned in a total of $3,016 while the Shanghai Municipal Police raised $1,162.95 for flood relief. Another large contribution worthy of special mention was secured through the assistance of Mr. M. Baudez, French Consul-General in Shanghai. It was an appropriation of $10,000 from the French Municipality Public Welfare Fund. Of the campaigns held in the schools and colleges Kwang Hua Middle School won the first honor, with a total of $687.75. St. John's University made the second best showing by turning in $644.50 up to the close of the year, while the S.M.C. Secondary School for Chinese Girls took the third place with a total contribution of $573.54. *C.I.F.R.C. News Bulletin.*

Roman Catholic Missions in "Manchukuo" :—"The first issue of the Catholic Missions Year Book of Manchukuo (*Annuaire des Missions Catholiques du Manchukouo*, 1935) hsa been published by the Catholic Mission Press at Mukden. The book is a complete directory of the Catholic missions of the new empire.

"Figures in the statistical tables show that there are at present ten ordinaries in Manchukuo, viz: four vicars apostolic, four prefects apostolic, a superior of an independent mission and an ordinary at Har-

bin for Catholics of the Byzantine Rite. There are 299 priests, 288 sisters, and 52 brothers.

"The Catholic population is 145,848, while 49,908 persons, who have asked for Baptism, are going through the required period of probation and instruction. There are 292 Catholic elementary schools and seven Catholic secondary schools in the territory.

"The native personnel in Manchukuo is composed of 83 priests, 121 sisters, and 25 brothers. There is one major seminary and seven minor seminaries; 455 seminarists are preparing for the priesthood.

"The first part of the Year Book consists of an exact description of each ecclesiastical division with notes on the size, the population and history, a short biography of the ordinary, a list of the mission stations, with the postal addresses of each, and the names of the priests and religious staffing each mission. Tables of statistics make up the second part, and there are two appendices with more statistics."

A note in the preface explains that in view of the new situation brought about by recent political events, it is no longer possible for the Catholic missions of Manchukuo to be listed among the ecclesisatical divisions of China. "During the troubled period from September 18, 1931, to the autumn of 1933, we read in the preface, "the missionaries of Manchuria went through hours of anguish. But their confidence in Providence was constant, and their courage never failed despite the difficulties to which their apostolic labours were subjected. They rose above these passing trials and with a spirit of unshakable faith they sought always for possibilities of further progress. The Good Lord did not allow such beautiful confidence to be confounded, and, during the last two years conversions in our missions as a whole have advanced notably". *Fides Service*, November 23, 1935.

Fortieth Anniversary of Bishop Huntington's Arrival in China:—On September 14, 1935, the Rev. Daniel Trumbull Huntington arrived in Shanghai and made his way up-river to the Wuhan center. That was five years before the Boxer rebellion. The Manchu Emperors were still holding sway in Peking and all China wore the long braids as a sign of submission to the Dragon Throne. All students were supposed to behave like "little scholars" who would consider it undignified to lay aside the long gown even to kick a football. Girls who went to school were looked at askance. The Church was largely manned by American clergy and open preaching of the Gospel was often a hazardous adventure. Our scattered work from Shanghai to Ichang, a journey of one thousand miles, was one missionary district under the jurisdiction of Bishop Graves.

What a change Bishop Huntington has seen in these forty years in China! The Revolution of 1911 tore down the dragon flag of the Manchus and put the flag of the Republic in its place. The national upheaval of 1926 supressed the predatory warlords and began the process of unification under the Nationalist Government. If one goes to any school grounds today, whether government or mission, one finds that the gospel of a sound mind in a sound body, which had its beginning in mission schools, has spread amazingly throughout the land so that wonderful progress has been made in transforming the hollow-chested student of the past generation into the well set up clear-eyed youth of today. The early mission schools for girls have blossomed into a national system of schools where the girls and boys are educated from kindergarden to college.

Bishop Huntington has seen the one diocese divided into two, his lot falling with the younger one as missionary-in-charge at the outpost station of Ichang. It was during this period that Trade School for beggar boys had its start under his direction, to play such a useful part in bringing a fuller life to many under-privileged boys. When another diocese was formed in 1910 Mr. Huntington accepted the responsibility of being the first bishop and on March 25, 1912 he was consecrated as the first Bishop of Anking.

Perhaps in no other place in our Chinese Church has so great a degree of Chinese leadership been developed as in this Missionary District of Anking under the leadership of Bishop Huntington. His trust and confidence in the Chinese clergy and other staff members has been largely responsible for the development of this leadership for the Chung Hua Sheng Kung Hui.

A simple ceremony was held in Wuhu on September 14th, in grateful recognition of all that Bishop Huntington has meant to the Church and to this Diocese during his forty years of service in China. L. R. C. *District of Anking Newsletter*, Nov.-Dec., 1935.

Missionaries in the Hands of Communists:—What Chinese Communists think about missionaries is brought out in the experience of two who were captured on October 2, 1934, and held together up till November 18, 1935. On the above date Mr. A. Hayman and Mr. R. Bosshardt, members of the China Inland Mission, were captured at Kiuchow, Kweichow, their station, together with their families and Miss G. Emblem. The women and children were soon released as they could not keep up with the rapidity with which the Communists then marched. The two captives were kept on the move for twenty-six days after which the movements of the Communists were less frequent and extensive. Though they were beaten once and once shut in a dark room for five weeks they were in general treated as privileged prisoners, their treatment being in sharp contrast to that of the Chinese prisoners. As a rule the foreign prisoners ate the same food as the communists. Mr. Hayman, being a New Zealander, received a certain amount of sympathy as being a victim of British imperialistic control of a "colony". Mr. Bosshardt, being Swiss by descent but born and trained in England, was viewed with more suspicion as representing directly imperialistic influence. Both were, however, viewed as spies. Towards the end both men received more consideration. At first they were "foreign dogs" and "imperialist dogs", later they became "foreign teachers". Owing to the increasing ill-health of Mr. Hayman he was released on November 18, 1935. Mr. Bosshardt, however, still remains in captivity with his whereabouts unknown.

In the winter of 1934 they managed to escape but were captured and duly tried therefor. The trial was held in public, judgment to be pronounced by appeal to the people. It happened, however, that the trial of a Chinese prisoner being long protracted very few remained when judgment was asked upon the two missionaries. In consequence the punishment of the two foreigners was referred to the principal Red Committee which issued a long statement. Both of them were charged with having been sent to China "under imperialistic principles to delude with the teachings of Jesus the docile people" and with having served as a vanguard in the interest of imperialism with a view to "dividing up China as a melon". Special deprecating reference was made to their work among the Miao, one of the tribes in West China. "With the Bible of Jesus (they) have positively drugged the people with a view to destroying all those who are opposed to imperialism". In consideration of the fact, however, that neither knew Soviet law their punishments as pronounced were lessened somewhat. Bosshardt was to be imprisoned for a year and a half while Hayman was to be imprisoned for a year actually to December 18, 1935, just one month later than the date on which he was released. Both were to be heavily fined. This judgment seems not to have been carried out very rigorously. No fines have, of course, been collected.

Chinese Film Industry :—The *Digest of the Synodal Commission*, January 1936, contains the results of an investigation into the film industry in China with the title "The Present Status of the Film in China." It was prepared by Dr. Rudolf Lowenthal of Yenching University, Peiping. Speaking generally, at the beginning of 1935 there were not more than 276 cinemas in the whole of China (including Manchuria). Less than seventy towns had them, and 44% were in Shanghai, Tientsin, Nanking, Canton, Peiping, Hankow,

and Tsingtao. The daily number of film visitors would scarcely exceed 250,000. They are largely an indulgence of the privileged classes as the masses cannot afford them. Of the film market America controls the largest part. While Americans make up only about ten percent of foreigners in China their share of films reaches almost eighty percent.

The Chinese film industry had its real beginning less than fifteen years ago, though between 1923 and 1926 there were nearly one hundred small companies working in and around Shanghai. In 1934 out of fifty-five concerns engaged in film production forty-eight were in Shanghai, giving that city a virtual monopoly of the industry. At present most of the film production is carried on by three Chinese film industries. In July 1935 the Central Publicity Council in Nanking established a film studio with $300,000 capital. The sound-pictures to be produced will be devoted to educational and cultural propaganda. A great part of the technical apparatus is China-made. In 1934 there were eight firms in existence in China producing motion-picture machinery.

Compared with those in the West the production costs of films in China are low. Only from one-third to not more than one half of film photographed is wasted and cut out. Salaries, too, are comparatively low. Butterfly Wu, the leading Chinese film star, gets $500 a month. But the stars in a film which cost $8,000 to produce got only about $145 a month and each of the other players less than eighteen on the average, with some allowance for rice and transportation.

Any film, made either in China or abroad, must be submitted to the film censorship in Nanking. In 1933 almost 18.6 percent of the total Chinese film production was banned. Superstitious ideas were prominent as a cause for this banning. It is interesting to note, too, that sixty-four percent of Chinese films deal with social problems, fourteen percent with love and eight percent with comedy. Education, ethics, drama, physical education and war have each only two percent of attention. The Bureau of Public Safety and Social Welfare in Peiping issued a joint proclamation prohibiting children under six years of age from attending cinema performances. In May 1935 the Chinese Educational Moving Picture Association held its fourth meeting. They upheld the suggestion that children under six years of age should attend cinemas only when educational films are shown. This ruling is apparently being put into practise. The authorities and the Chinese press censor their actresses and actors more strongly than the West does.

"The Y.M.C.A. has always taken an interest in the cinema and was one of its first promoters. It still has a considerable influence on it. Otherwise church organizations have seldom utilized this invention at all."

In spite of the still somewhat uncertainly developed censorship the film is helping revolutionize life in China. To the needs of the masses in this regard the Government must needs give attention.

Christian Unity in Japan:—Under the auspices of the National Christian Council of Japan the All-Japan Christian Conference met in Tokyo, November 26-27, 1935. Two hundred delegates—including forty-eight missionaries—were present. They represented practically every communion and national Christian organization in the Empire. The conference was both an all-Japan and all-Christian gathering. "Church Union" and a "Nation-Wide United Campaign of Evangelism" were the two major issues considered. The report of the Committee of Investigation of the Question of Church Union was presented by Pastor T. Miyoshi. This question has been under investigation seven years. The following were presented as the irreducible minima as a "Basis of Union":—

1. Name:—The Japan Catholic Christian Church.

2. Creed:—We believe in God the Almighty Father, Creator of Heaven and earth. We believe in the only begotten son of God, our Lord Jesus Christ. We believe in the Holy Spirit. We believe in the Holy Catholic Church, the forgiveness of sins, and in life eternal.

3. The Holy Scriptures:—We accept the Holy Scriptures as the essential way of salvation and as the standard for the life of faith.

4. Ordinances:—We observe the two rituals of Baptism, and the Holy Communion of our Lord.

5. Polity:—Based on a constitutional system of government, we would take measures for the autonomous growth of the individual churches and thus look forward to fulfilment of the purpose of the existence of the Catholic (all-inclusive union) Church.

This statement of faith was not put forward as final. Originally the Apostles' and the Nicene Creeds were included. "But inasmuch as the Anglican Communion would not enter a union that made no provision for the Episcopacy, these two creeds were tentatively eliminated in order to avoid difficulty with other communions". After consideration in sectional meetings the conference took the following actions:—

1. To approve of church union in principle.

2. To make the tentative "Basis of Union," and the suggestions made during the conference and in the four sectional meetings, material for reference in evolving a more satisfactory basis of union.

3. To appoint a Commission on Church Union.

4. That this commission consist of twenty-five members, twenty-one to be appointed by the conference and four co-opted by the Commission.

5. That the various communions be free at any time to make such changes in their representation on this Commission as they may deem wise.

The conference decided, too, to appoint a Commission on United Evangelism, which should plan for a United Nation-Wide Evangelistic Campaign on the basis of a program outlined for a year at a time.

During the conference various visitors spoke. Mr. Y. Takata, Head of the Bureau of Religions in the Department of Education, explained the "Religions' Bill" which is to be introduced in the coming session of Parliament. Rev. I. Kanzaki, a Shinto priest, representing the Japan Religions' Association—an organization of Shintoists, Buddhists and Christians—brought greetings from that association and declared that Christianity has a great contribution to make to the life of Japan. Dr. McNaughton spoke of the desire of Christians in Manchukuo to come into closer relations with the Christian Church in Japan. Two Presbyterian pastors from Formosa also brought greetings. *The National Christian Council (Japan) Bulletin*, December 1935.

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BALINESE YOUTH

(See article:—"Watchful Oversight of an Old Culture".)

Photos—A. E. Lower